بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

IN THE NAME OF ALLĀH, THE GRACIOUS, THE MERCIFUL

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَ عَلَّمَهُ

The best among you is the one who learns the Holy Qur'ān and teaches it to others

(Bukhārī)

TA'LĪMUL QUR'ĀN

A Self-Study Book

for

Learning the Correct Recitation and Translation of the Holy Qur'ān

Dr. Karimullah Zirvi

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

IN THE NAME OF ALLĀH, THE GRACIOUS, THE MERCIFUL

TA'LĪMUL QUR'ĀN

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In the name of Allāh the Gracious, the Merciful

TA'LĪMUL QUR'ĀN

FOREWORD

Allāh, the Omniscient, the All-Knowing, has revealed the Holy Qur'ān to Ḥaḍrat Muḥammad (peace and blessings of Allāh be upon him) as the guidance for all mankind for all times. It is a very concise book in the Arabic language. Merely reading the Holy Qur'ān earns one a mighty reward. Our beloved master, the Holy Prophet (peace and blessings of Allāh be upon him) has said:

مَنْ قَرَاَ حَرْفًا مِنْ كِتَابِ اللّٰهِ فَلَهٗ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ اَمْثَالِهَا لَا اَقُوْلُ الٓمّٓ حَرْفٌ اَلِفٌ حَرْفٌ وَلَامٌ حَرْفٌ وَ مِيْمٌ حَرْفٌ

mann qara-a ḥarfan min kitābillāhi falahū ḥasanatun walḥasanatu bi'ashri amthālihā lā aqūlu alif lām mīm ḥarfun alifun ḥarfun wa lāmun ḥarfun wa mīmun ḥarfun

"When a person recites one letter from the Book of Allāh, that is one good deed equal to ten good deeds the like of it. I do not say that Alif, Lām, and Mīm is a letter; but Alif is a letter, Lām is a letter, and Mīm is a letter."

(Tirmadhī)

He (peace and blessings of Allāh be upon him) further exhorts:

اِقْرَءُوا الْقُرْاٰنَ فَاِنَّهٗ يَاْتِيْ يَوْمَ الْقِيَامَةِ شَفِيْعًا لِاَصْحَابِهٖ

iqra'ul-qur'āna fa innahū ya'tī yaumal qiyāmati shafī'an li-aṣḥābihī

"Keep reading the Qur'ān for it will intercede for its readers on the Day of Judgement."

(Muslim)

The Promised Messiah (on whom be peace) received a revelation in a vision about the Holy Qur'ān.

He (on whom be peace) states:

"I saw in a vision that *Ḥaẓīratul Quds* (i.e., heaven) is being watered with the water of the Holy Qur'ān and the Holy Qur'ān is a great ocean which is surging with thunder. Whosoever drinks from this water will not only remain himself alive but also will be able to make others alive."

(Rūḥānī Khazā'in, Vol. 5, pp. 545-546)

Reading and comprehension of the Holy Qur'ān is incumbent upon all followers as they are to lead their lives in complete conformity with its teachings. So to facilitate this, Dr. Karīmullāh Zīrvī has compiled a self-study book entitled, "Ta'līmul Qur'ān" for learning the correct recitation and translation of the Holy Qur'ān. It is a step-by-step guide to learn the correct recitation of the Holy Qur'ān. It also comprises a selection from the commentary of Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad[ra] to generate interest in the reader and for the appreciation and comprehension of the Holy Book.

We pray that Allāh accepts this effort and that readers benefit from it immensely.

Daud A. Hanif
Missionary In Charge and
Nā'ib Amīr Jamā'at, USA

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allāh the Gracious, the Merciful

TA'LĪMUL QUR'ĀN

INTRODUCTION

The teaching and learning of the Holy Qur'ān is a source of great blessing.

God Almighty says in the Holy Qur'ān:

وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًاؕ

wa rattilil Qur'āna tartīla

And recite the Qur'ān slowly and thoughtfully (73:5)

The Holy Prophet[sa] said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْاٰنَ وَ عَلَّمَهٗ

khairukum man ta'allamal qur'āna wa 'allamahū

"The best among you is the one who learns the Holy Qur'ān and teaches it to others"

Ḥaḍrat Masīh Mau'ūd[as] states about the Holy Qur'ān:

1. Recitation of the Holy Qur'ān melodiously is also a worship.
2. There is a blessing in the Holy Qur'ān that its recitation expands one's mind and removes speech impediments.
3. The real purpose of recitation of the Holy Qur'ān is to learn truth, to gain knowledge and to make a pious change in one's self.
4. I say it repeatedly and loudly that loving and obeying the Holy Qur'ān and the Holy Prophet[sa] can make one capable of showing miracles.

In his book, Kashtī Nūḥ, the Promised Messiah[as] has exhorted his community in these words:

"The real and perfect paths of salvation have been opened only by the Holy Qur'ān; all others were only its shadows. Therefore, you should study this Holy Scripture with the utmost attention and deepest thought; and you should love it as you have never loved anything else. For indeed, as God has conveyed to me:

اَلْخَيْرُ كُلُّهٗ فِى الْقُرْاٰنِ

al-khairu kulluhū fil-qur'ān

i.e. All sort of virtues are in the Holy Qur'ān

All kinds of good are to be found in it - and this is truth. Unfortunate, indeed, are the people who give preference to other things over it. The Holy Qur'ān is the fountainhead of your salvation for all betterment and success. There is not even a single spiritual need which has not been met for you in this Holy Book. The supporter or falsifier of your faith on the Day of Judgement would be the Holy Qur'ān, and apart from this book, there is no other under the heavens, which can provide you with direct guidance. It is indeed a great blessing of God upon you that He has bestowed upon you a book like this. ... Realize, therefore, the value of the blessings bestowed upon you. It is a precious blessing and a great treasure."

(Kashtī Nūḥ, Rūḥānī Khazā'in, Vol. 19, p. 26)

Ḥaḍrat Khalīfatul Masīh V[aba] in his Friday Sermon of September 24, 2004, stated the following with regards to teaching the recitation and translation of the Holy Qur'ān:

"Every Aḥmadī should make sure that he himself, and his wife and children recite the Holy Qur'ān regularly. He should also make a full effort to learn the translation of the Holy Qur'ān. In addition, he should read Ḥaḍrat Masīh Mau'ūd's[as] Commentary of the Holy Qur'ān. They should recite the Holy Qur'ān as if it is not an ordinary book, but rather keeping in mind that it is the Word of God Almighty."

Ḥaḍrat Khalīfatul Masīh IV[rh] in his Friday Sermon of June 19, 1998 stated the following with regards to the teaching of the recitation and translation of the Holy Qur'ān:

"Just teaching the reading of the Holy Qur'ān is not enough. When you teach the meaning of the Holy Qur'ān, love for the Holy Qur'ān is bound to develop. ... If love of the Holy Qur'ān is established in one's self, all the problems of one's life will be solved. For those who love the Holy Qur'ān, evils disappear and they are given a new life."

By the Grace of God Almighty, it has become possible for us to hold the Ta'līmul Qur'ān Classes in different regions of the USA during the past several years. The purpose of these classes has been to create awareness about the importance of learning and teaching the Holy Qur'ān with translation. Thus, the objectives of the Ta'līmul Qur'ān Classes were:

1. ***Learn to recite the Holy Qur'ān correctly.***
2. ***Learn split-word translation of the Holy Qur'ān.***
3. ***Follow guidelines for the study of the commentary of the Holy Qur'ān.***
4. ***Develop trainers for training others in the family.***
5. ***Develop love of the study of the Holy Qur'ān.***

This book, Ta'līmul Qur'ān, has been prepared as a self-study book for learning the correct recitation and translation of the Holy Qur'ān and also for use as teacher's guide in the Ta'līmul Qur'ān Classes. It is a compilation of the material already published in the literature. For more details, the readers are urged to read the following:

i. The Holy Qur'ān (English Translation): Maulawī Sher 'Alī[ra]
ii. The Holy Qur'ān (English Translation and Short Commentary): Edited by Malik Ghulām Farīd[ra]
iii. The Holy Qur'ān (Urdū Translation): Mīr Muḥammad Isḥāq[ra]
iv. Qā'idah Yassarnal Qur'ān: Pīr Manẓūr Muḥammad[ra]
v. Tartīlul Qur'ān: Abū Lauda' Al-Hāfiẓ
vi. Aṭ-Ṭarīq (Urdū): Abū Lauda' Al-Ḥāfiẓ
vii. Correction of Some Common Mistakes (Urdū): Professor Sūfī Bishārat-ur-Raḥmān, MA
viii. Invocations of the Holy Prophet[sa]: Dr. Karīmullāh Zīrvī
ix. Meanings of the Difficult Words of the Holy Qur'ān: Compiled by Bashīr Aḥmad Qamar (English Translation by Ṭāhir Maḥmood Aḥmad).
x. Tajwīd for Beginners: M. Q. I. Isḥāq, Aẓhar Academy Ltd., London, UK

The main features of the material covered in the book are:

1. ***Fundamentals of the proper recitation of the Holy Qur'ān***

   i. ***Ramūz-e-Auqāf (Various stop signs of the Holy Qur'ān).***
   ii. ***Correction of some common mistakes.***
   iii. ***Basic Arabic Grammar.***

2. ***Translation of Sūrah Al-Fātiḥah and the first five Rukū' of the following Sūrahs of the Holy Qur'ān: Al-Baqarah, Āl-e-'Imrān, Al-Nisā', and Al-Mā'idah.***

3. *Qur'ānic vocabulary (Split-word translation of Sūrah Al-Fātiḥah and Sūrah Al-Baqarah) to learn translation of the Holy Qur'ān.*

4. *Guidelines for the memorization of the Holy Qur'ān.*

5. *Qur'ānic prayers.*

I am greatly thankful to Dr. Ahsanullah Zafar, Amīr Jamā'at, USA and Hafiz Samiullah Chaudhary for their interest and guidance towards making the Ta'līmul Qur'ān program successful. I am also thankful to Maulana Munir-ud-Din Shams, Additional Vakīlut-Taṣnīf, London and Maulana Daud Ahmad Hanif, Missionary In Charge and Nā'ib Amīr, USA for reviewing this book. I appreciate Mr. Latif Ahmed's help in making the cover of the book.

May God Almighty make this book a source of learning correct recitation and translation of the Holy Qur'ān. May all who study this book develop a love of the study of the Holy Qur'ān. Āmīn.

Karimullah Zirvi

SYSTEM OF TRANSLITERATION

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

ا — at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word 'honour'.

ث — *th*, pronounced like th in the English word 'thing'.

ح — *ḥ*, a guttural aspirate, stronger than h.

خ — *kh*, pronounced like the Scotch *ch* in 'loch'.

ذ — *dh*, pronounced like the English *th* in 'that'.

ص — *ṣ*, strongly articulated s.

ض — *ḍ*, similar to the English th in 'this'.

ط — *ṭ*, strongly articulated palatal t.

ظ — *ẓ*, strongly articulated z.

ع — **'**, a strong guttural, the pronunciation of which must be learnt by the ear.

غ — *gh*, a sound approached very nearly in the *r 'grasseye'* in French, and in the German *r*. It requires the muscles of the throat to be in the gargling position whilst pronouncing it.

ق — *q*, a deep guttural k sound.

ء — **'**, a sort of catch in the voice.

Short vowels are represented by *a* for ـَـ (like *u* in 'bud'); *i* for ـِـ (like *i* in 'bid'); u for ـُـ (like *oo* in 'wood'); the long vowels by *ā* for ـَا or آ (like *a* in 'father'); ī for ـِي or ـٖـ (like *ee* in 'deep'); *ai* for ـَي (like *i* in 'site'); *ū* for ـُو (like *oo* in 'root'); *au* for ـَو (resembling *ou* in 'sound').

For quotes straight commas (straight quotes) are used to differentiate them from the curved commas used in the system of transliteration, ‘ for ع, and ’ for ء. Commas as punctuation marks are used according to the normal usage.

For the nasal sound of 'n' ن (Nūn) when و (Wāw) or ى (Yā’) with *shadda* follow the tanwīn has been represented by the symbol 'ñ'. Thus مِنْ وَّ would be transliterated as 'miñwwa'.

The name of Muḥammad[sa], the Holy Prophet of Islām, has been followed by the symbol [sa], which is an abbreviation for the salutation *Ṣallallāhu ‘Alaihi Wasallam* (may peace and blessings of Allāh be upon him). The names of other Prophets and Messengers are followed by the symbol [as], an abbreviation for *‘Alaihissalām* (on whom be peace). The symbol [ra] is used with the name of the Companions of the Holy Prophet[sa] and those of the Promised Messiah[as]. It stands for *Raḍi Allāhu ‘anhu/‘anhā/‘anhum* (May Allāh be pleased with him/with her/with them). The symbol [rh] stands for *Raḥimahullāhu Ta‘ālā* (may Allāh's blessings be on him). The symbol [aba] stands for *Ayyadahullāhu Ta‘ālā Binaṣrihil ‘Azīz* (May Allāh strengthen him with His Mighty help). The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case.

THE HOLY QUR'ĀN

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ۙ

dhālikal kitābu lā raiba fīh hudallil muttaqīn

This is a perfect Book; there is no doubt in it; *it is* a guidance for the righteous. (2:3)

RECITATION OF THE HOLY QUR'ĀN

عَنِ بْنِ عَبَّاسٍ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ

قَالَ رَسُوْلُ اللّٰهِ ﷺ: اِنَّ الَّذِیْ لَیْسَ فِیْ

جَوْفِهٖ شَیْئٌ مِنَ الْقُرْاٰنِ كَالْبَیْتِ الْخَرِبِ ۔

'anibni 'abbāsin[ra] *qāla qāla rasūlullāhi*[sa]*: innalladhī laisa fī jaufihī shai'un minal-qur'āni kal baitil kharibi*

Ḥaḍrat Ibn 'Abbās[ra] relates that the Holy Prophet[sa] said:

He in whose heart there is nothing of the Qur'ān is like a house in ruin.
(Tirmadhī)

THE HOLY QUR'ĀN

What is the Qur'ān

The Qur'ān is the record of the verbal revelations in Arabic from God Almighty to the Holy Prophet Muhammad[sa], over a period of about 23 years (610-632 AD). The word Qur'ān means that which is often read or recited. It contains a complete code of teaching and laws suitable to the needs of every age and provides the means for the spiritual and moral development of all mankind. The Holy Qur'ān also contains numerous prophecies for the future. The Holy Qur'ān calls itself a reminder to the worlds:

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ

in huwa illā dhikrullil 'ālamīn

It is nothing but a Reminder unto all the worlds. (81:28)

Compilation of the Holy Qur'ān

The Divine revelations were committed to memory and written down by scribes appointed by the Holy Prophet[sa]. He, himself, indicated the arrangement of verses and chapters in the Qur'ān, as we find it today. So the entire text of the Holy Qur'ān was written on barks, leafs etc., during the lifetime of the Holy Prophet[sa]. However, the compilation of it, in one volume, was undertaken and completed during the Khilāfat of Ḥaḍrat Abū Bakr[ra].

Chapters and Verses of the Holy Qur'ān

The Qur'ān is divided into one hundred and fourteen Sūrahs or Chapters. This division is based upon their subject matter and has the authority of the Holy Prophet[sa]. Each Sūrah has a name given to it, and is further divided into *Āyāt* or verses. However, the division of the Holy Qur'ān into thirty Sipārahs or Parts is arbitrary. A reference to a particular verse of the Holy Qur'ān is generally represented by two numbers separated by a colon, ":". For example, the reference (2:187) means the 187th verse of the 2nd Chapter.

Safeguarding of the Holy Qur'ān

As soon as a revelation was received by the Holy Prophet[sa] it was recorded in writing from his dictation. A number of persons are known to have been employed by the Holy Prophet[sa] for this purpose. Of these the names of the following fifteen have been

mentioned in the traditions (Fatḥ al-Bārī, Vol. 9, p. 19):

1. Zaid bin Thābit
2. Ubayy ibn Ka‘b
3. ‘Abdullāh bin Sa‘d bin Abī Sarḥ
4. Zubair bin al-‘Awwām
5. Khālid bin Sa‘īd bin al-‘Ās
6. Abān bin Sa‘īd bin al-‘Ās
7. Hanẓalā bin al-Rabī‘ al-Asadī
8. Mu‘aiqīb bin Abī Fāṭima
9. ‘Abdullāh bin Arqam al-Zuhrī
10. Shuraḥbīl bin Ḥasana
11. ‘Abdullāh bin Rawāḥa
12. Abū Bakr
13. ‘Umar
14. ‘Uthmān
15. ‘Alī

Whenever the Holy Prophet[sa] received a revelation, he would send for one of these persons and dictate to him the text of the revelation he had received.

A very distinctive feature of the Holy Qur’ān is that it contains a Divine guarantee for its perpetual preservation. God Almighty says in the Holy Qur’ān:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ 0

innā naḥnu nazzalnadhdhikra wa innā lahū la ḥāfiẓūn

We sent down this book and verily We shall safeguard it. (15:10)

As a result of this guarantee, the text of the Holy Qur’ān has remained unchanged for more than fourteen hundred years.

Some More Facts About the Holy Qur’ān

- First Qur’ānic revelation was Sūrah Al-‘Alaq, verses 2-5.
- Last Qur’ānic revelation was Sūrah Al-Baqarah, verse 282, or Sūrah Al-Mā’idah, verse 4.
- The total number of letters in the Holy Qur’ān is 323,760.
- The total number of words in the Holy Qur’ān is 86,430.
- The number of Ruku‘ in the Holy Qur’ān is 540.
- The number of places of *Sajdah Tilāwat* (prostration during recitation) is fifteen.

CHAPTERS (SŪRAHS) OF THE HOLY QUR'ĀN

CHAPTER	NAME	CHAPTER	NAME
Chapter 1	Al-Fātiḥah	Chapter 31	Luqmān
Chapter 2	Al-Baqarah	Chapter 32	Al-Sajdah
Chapter 3	Āl-e-'Imrān	Chapter 33	Al-Aḥzāb
Chapter 4	Al-Nisā'	Chapter 34	Sabā'
Chapter 5	Al-Mā'idah	Chapter 35	Fāṭir
Chapter 6	Al-An'ām	Chapter 36	Yā Sīn
Chapter 7	Al-A'rāf	Chapter 37	Al-Ṣāffāt
Chapter 8	Al-Anfāl	Chapter 38	Ṣād
Chapter 9	Al-Taubah	Chapter 39	Al-Zumar
Chapter 10	Yūnus	Chapter 40	Al-Mu'min
Chapter 11	Hūd	Chapter 41	Hā Mīm al-Sajdah
Chapter 12	Yūsuf	Chapter 42	Al-Shūrā
Chapter 13	Al-Ra'd	Chapter 43	Al-Zukhruf
Chapter 14	Ibrāhīm	Chapter 44	Al-Dukhān
Chapter 15	Al-Ḥijr	Chapter 45	Al-Jāthiyāh
Chapter 16	Al-Naḥl	Chapter 46	Al-Aḥqāf
Chapter 17	Banī Isrā'īl	Chapter 47	Muḥammad
Chapter 18	Al-Kahf	Chapter 48	Al-Fatḥ
Chapter 19	Maryam	Chapter 49	Al-Ḥujurāt
Chapter 20	Ṭā Hā	Chapter 50	Qāf
Chapter 21	Al-Anbiyā'	Chapter 51	Al-Dhāriyāt
Chapter 22	Al-Ḥajj	Chapter 52	Al-Ṭūr
Chapter 23	Al-Mu'minūn	Chapter 53	Al-Najm
Chapter 24	Al-Nūr	Chapter 54	Al-Qamar
Chapter 25	Al-Furqān	Chapter 55	Al-Raḥmān
Chapter 26	Al-Shu'arā'	Chapter 56	Al-Wāqi'ah
Chapter 27	Al-Naml	Chapter 57	Al-Ḥadīd
Chapter 28	Al-Qaṣaṣ	Chapter 58	Al-Mujādalah
Chapter 29	Al-'Ankabūt	Chapter 59	Al-Ḥashr
Chapter 30	Al-Rūm	Chapter 60	Al-Mumtaḥinah

CHAPTERS (SŪRAHS) OF THE HOLY QUR'ĀN

CHAPTER	NAME	CHAPTER	NAME
Chapter 61	Al-Ṣaff	Chapter 91	Al-Shams
Chapter 62	Al-Jumu'ah	Chapter 92	Al-Lail
Chapter 63	Al-Munāfiqūn	Chapter 93	Al-Ḍuḥā
Chapter 64	Al-Taghābun	Chapter 94	Al-Inshirāḥ
Chapter 65	Al-Ṭalāq	Chapter 95	Al-Tīn
Chapter 66	Al-Taḥrīm	Chapter 96	Al-'Alq
Chapter 67	Al-Mulk	Chapter 97	Al-Qadr
Chapter 68	Al-Qalam	Chapter 98	Al-Bayyinah
Chapter 69	Al-Ḥāqqah	Chapter 99	Al-Zilzāl
Chapter 70	Al-Ma'ārij	Chapter 100	Al-'Ādiyāt
Chapter 71	Nūh	Chapter 101	Al-Qāri'ah
Chapter 72	Al-Jinn	Chapter 102	Al-Takāthur
Chapter 73	Al-Muzzammil	Chapter 103	Al-'Aṣr
Chapter 74	Al-Muddaththir	Chapter 104	Al-Humazah
Chapter 75	Al-Qiyāmah	Chapter 105	Al-Fīl
Chapter 76	Al-Dhar	Chapter 106	Al-Quraish
Chapter 77	Al-Mursalāt	Chapter 107	Al-Mā'ūn
Chapter 78	Al-Naba'	Chapter 108	Al-Kauthar
Chapter 79	Al-Nazi'āt	Chapter 109	Al-Kāfirūn
Chapter 80	'Abasa	Chapter 110	Al-Naṣr
Chapter 81	Al-Takwīr	Chapter 111	Al-Lahab
Chapter 82	Al-Infiṭār	Chapter 112	Al-Ikhlāṣ
Chapter 83	Al-Taṭfīf	Chapter 113	Al-Falaq
Chapter 84	Al-Inshiqāq	Chapter 114	Al-Nās
Chapter 85	Al-Burūj		
Chapter 86	Al-Ṭāriq		
Chapter 87	Al-A'lā		
Chapter 88	Al-Ghāshiyah		
Chapter 89	Al-Fajr		
Chapter 90	Al-Balad		

PARTS
OF
THE HOLY QUR'ĀN

PART	Transliteration	NAME	PART	Transliteration	NAME
Part 1	alif lām mīm	الٓمٓ	Part 16	qāla alam	قَالَ اَلَمْ
Part 2	sayaqūlu	سَيَقُوْلُ	Part 17	iqtaraba linnāsi	اِقْتَرَبَ لِلنَّاسِ
Part 3	tilkarrusulu	تِلْكَ الرُّسُلُ	Part 18	qad aflaḥa	قَدْ اَفْلَحَ
Part 4	lan tanālu	لَنْ تَنَالُوا	Part 19	wa qālalladhīna	وَقَالَ الَّذِيْنَ
Part 5	wal-muḥṣanātu	وَالْمُحْصَنٰتُ	Part 20	amman kalaqa	اَمَّنْ خَلَقَ
Part 6	lā yuḥibbullāhu	لَا يُحِبُّ اللّٰهُ	Part 21	utlu mā ūḥiya	اُتْلُ مَآ اُوْحِيَ
Part 7	wa idhā sami'ū	وَاِذَا سَمِعُوْا	Part 22	wa mañyyaqnut	وَمَنْ يَّقْنُتْ
Part 8	walau annanā	وَلَوْ اَنَّنَا	Part 23	wamā liya	وَمَا لِيَ
Part 9	qālal mala-u	قَالَ الْمَلَاُ	Part 24	faman aẓlamu	فَمَنْ اَظْلَمُ
Part 10	wa'lamū	وَاعْلَمُوْٓا	Part 25	ilaihi yuraddu	اِلَيْهِ يُرَدُّ
Part 11	ya'tadhirūna	يَعْتَذِرُوْنَ	Part 26	ḥā mīm	حٰمٓ
Part 12	wamā min dā-abbatin	وَمَا مِنْ دَآبَّةٍ	Part 27	qāla famā khaṭbukum	قَالَ فَمَا خَطْبُكُمْ
Part 13	wamā ubarri'u	وَمَآ اُبَرِّئُ	Part 28	qad sami'allāhu	قَدْ سَمِعَ اللّٰهُ
Part 14	rubamā	رُبَمَا	Part 29	tabārakalladhī	تَبٰرَكَ الَّذِيْ
Part 15	subḥānalladhī	سُبْحٰنَ الَّذِيْٓ	Part 30	'amma	عَمَّ

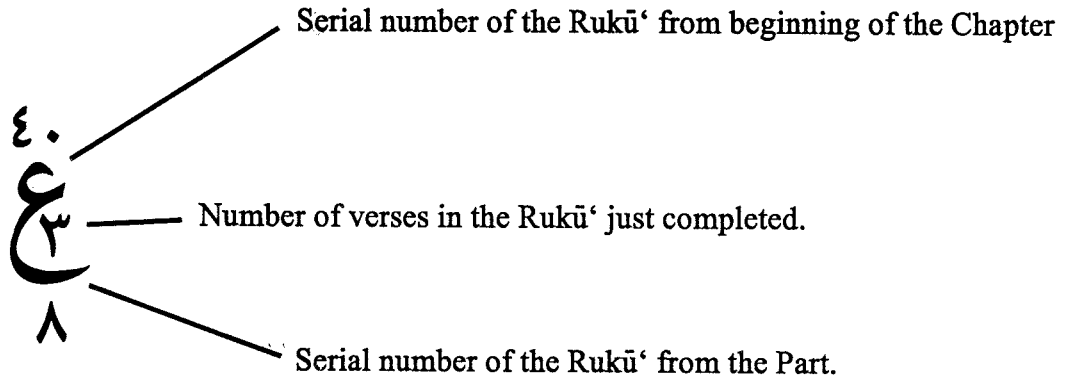
RUKŪ‘ SIGN AND DIVISION OF A PART OF THE HOLY QUR’ĀN

٤٠
عٓ :
٨

This sign is always written on the margin of the page to indicate the completion of Rukū‘. The following diagram clearly explains the different parts of this sign:

٤٠ — Serial number of the Rukū‘ from beginning of the Chapter

ع٣ — Number of verses in the Rukū‘ just completed.

٨ — Serial number of the Rukū‘ from the Part.

Parts and Sub-parts

ربع	Ruba‘:	means 1/4th of the Part.
نصف	Niṣf:	means 1/2 of the Part.
ثلث	Thuluth:	means 3/4th of the Part.
الجزء	Al-Juz’:	The whole Part.

These divisions of the Part are sometimes at the completion of the Rukū‘ and sometimes in between.

The significance of these divisions is that the reader may find marks for recitation of the Holy Qur'ān and also for reference purposes. This helps the reader to determine how much he has covered. It has no significant value as far as the subject in the text is concerened.

Manāzil

The whole text of the Holy Qur'ān has been divided into seven Manāzil. The division is as follows:

Manzil	From Chapter #	To Chapter #
First	1	4
Second	5	9
Third	10	16
Fourth	17	25
Fifth	26	36
Sixth	37	49
Seventh	50	114

Serial Number of Verses

Inside the sign of a verse (0 or □) a number is written. This is the serial number starting from the beginning of the Chapter. For the numbering of the verses we count the following verse (for all Chapters) as verse number one:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ 0

This is the reason why there is a difference of one number in the serial number of the verses of all the Chapters of the Holy Qur'ān printed under the auspices of the Aḥmadiyya Muslim Jamā'at and those printed by many others outside the Jamā'at. Take this difference into consideration while quoting references of the verses of the Holy Qur'ān. The only exception is *Sūrah Al-Taubah* (Chapter 9) which begins without بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ which is a conclusive proof that بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ is the first verse of each Chapter of the Holy Qur'ān and is not just added in the beginning of each Chapter for the purpose of blessings only. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ is mentioned in Chapter Sabā' twice: First in the beginning and then in the middle of the Chapter in Ḥaḍrat Suleman's letter to Queen Sabā'.

(Tafsīr-e-Ṣaghīr, p 1)

مُقَطَّعَاتْ

Muqaṭṭa‘āt
(Letters of Abbreviations)
Mentioned in the Holy Qur’ān

In the Holy Qur’ān at the beginning of some of the chapters, after بِسْمِ اللّٰهِ certain letters are given which are in fact abbreviations of certain words. These letters are called مُقَطَّعَاتْ muqaṭṭa‘āt. Their pronunciation is governed by the following rules:

1. A letter bearing *Madda* ـٓ is read by its original name with prolonged sound.
2. A letter with vertical *Fatḥah* ـٰ is pronounced according to the sign.
3. Blank alif, here, is not silent. It is read by its original name.
4. A letter with *Shadda* ـّ combines the letter that comes before it according to common rules.

Each letter in the مُقَطَّعَاتْ muqaṭṭa‘āt is read separately. Furthermore, while reciting the مُقَطَّعَاتْ muqaṭṭa‘āt during recitation of the Holy Qur’ān the above mentioned rules and the rules mentioned in the Ramūz-e-Auqāf must be followed.Thus, if a letter in the abbrviated letters shows presence of a vowel when it is pronounced which is followed by a sukūn or a tashdīd, the long vowel in the word will be prolonged excessively. For example, in ḥā mīm حٰمٓ (حَا مِيْمْ) only حَا ḥā has a long vowel sound in it, so it will be read a little long. However, مِيْمْ mīm has sukūn in it after the long vowel ى (yā’) in its pronunciation, so it will bear the sign of a madd (super long vowel) and its sound will be excessively pronounced.

Muqatta‘āt مُقَطَّعَات Mentioned in the Holy Qur’ān

Meaning	Abbreviation of	Chapter	مُقَطَّعَات muqatta‘āt
I am Allāh, the All-Knowing	أَنَا اللّٰهُ أَعْلَمُ	Al-Baqarah	alif lām mīm الٓمّٓ
I am Allāh, I know and I explain. (Truthful God)	أَنَا اللّٰهُ أَعْلَمُ ـ أُفَصِّلُ (صَادِقُ الْقَوْلِ)	Al-A‘rāf	الٓمّٓصٓ alif lām mīm ṣād
I am Allāh Who is All-Seeing	أَنَا اللّٰهُ أَرٰى	Yūnus	alif lām rā الٓرٰ
I am Allāh, the All-Knowing and the All-Seeing	أَنَا اللّٰهُ أَعْلَمُ وَ أَرٰى	Al-Ra‘d	alif lām mīm rā الٓمّٓرٰ
Thou art sufficient for all and Thou art the True Guide. O All-Knowing, Truthful God!	أَنْتَ كَافٍ وَهَادٍ يَا عَالِمُ يَا صَادِقُ	Maryam	كٓهٰيٰعٓصٓ kāf hā yā ‘ain ṣād
O Perfect Man!*	طَيِّبٌ هَادِيٌّ	Ṭā Hā	ṭā hā طٰهٰ
Benignant, All-Hearing, All-Knowing God!	طَيِّبٌ سَمِيْعٌ عَلِيْمٌ	Al-Shu‘arā’	ṭā sīn mīm طٰسٓمّٓ
Benignant, All-Hearing God!	طَيِّبٌ سَمِيْعٌ	Al-Naml	ṭā sīn طٰسٓ
O Perfect Leader!	يَا سَيِّدُ	Yā Sīn	yā sīn يٰسٓ
Truthful God!	صَادِقُ الْقَوْلِ	Ṣād	ṣād صٓ
The Praiseworthy, the Lord of Honor.	حَمِيْدٌ مَجِيْدٌ	Al-Mu’min	ḥā mīm حٰمٓ
The Praiseworthy, the Lord of Honor; The All-Knowing, the All-Hearing, the Possessor of Power.	حَمِيْدٌ مَجِيْدٌ عَلِيْمٌ سَمِيْعٌ قَدِيْرٌ	Al-Shūrā	ḥā mīm حٰمٓ ‘ain sīn qāf عٓسٓقٓ
The Praiseworthy, the Lord of Honor.	حَمِيْدٌ مَجِيْدٌ	Ḥā Mīm Al-Sajdah	ḥā mīm حٰمٓ
The Possessor of Power.	قَدِيْرٌ	Qāf	qāf قٓ
I am the Light of all the Worlds. (By the inkstand)	أَنَا النُّوْرُ	Al-Qalam	nūn نٓ

* *Ṭā Hā* is a combination of *Ṭā* and *Hā*. In the dialect of ‘Akk, an Arabic tribe, it means, 'O my beloved' or 'O perfect man'.

ETIQUETTES OF RECITATION OF THE HOLY QUR'ĀN

Physical and Spiritual Purification

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۝ فِي كِتَابٍ مَّكْنُونٍ ۝ لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ۝

innahū la qur'ānun karīmun fī kitābimmaknūnillā yamassuhū illal muṭahharūn

That this is indeed a noble Qur'ān; In a well preserved book; Which none shall touch except those who are purified (56:78-80)

We should be physically clean and, preferably, perform wuḍū before its recitation. Also to fully absorb the blessings of the Qur'ān and to understand its real meanings, one should be spiritually pure, clean and sincere in one's beliefs.

Prayer Before Starting Recitation Of the Holy Qur'ān

It is stated in the Holy Qur'ān:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝

fa idhā qara'tal qur'āna fasta'idh billāhi minashshaiṭānirrajīm

And when you recite the Qur'ān, seek refuge with Allāh from Satan the rejected. (16:99)

Isti'ādhah

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

a'ūdhubillāhi minashshaiṭānirrajīm

I seek refuge with Allāh from Satan the rejected.

It is important to understand the philosophy of seeking Allāh's protection while reciting the Holy Qur'ān. We must seek Allāh's protection so that:

- We may not miss any teaching of the Qur'ān due to our negligence, sins or evil company.
- We may not fail to understand rightly any teachings of the Holy Qur'ān.
- Having understood, may Allāh provide us the strength to act upon the teachings of the Holy Qur'ān and never forgo or ignore them.

THE RULES OF ISTI'ĀDHAH AND BISMILLĀH

i. It is necessary to recite *Isti'ādhah* before reciting the Holy Qur'ān.

ii. When starting a Sūrah, it is necessary to recite (except biginning of Sūrah Al-Taubah):

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

bismillā hirraḥmā nirraḥīm

iii. If commencing recitation anywhere in a Sūrah, besides the biginning, then it will be optional to recite or not recite Bismillāh.

Recitation of Isti'ādhah and Bismillāh at the beginning of a Sūrah

This can be done in four ways:

1. **Waṣl-e-kull**

To recite Isti'ādhah, Bismillāh and the beginning of the Sūrah <u>together</u>:

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

a'ūdhubillāhi minashshaiṭā nirrajīmi

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

bismillā hirraḥmā nirraḥīmi

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

alḥamdu lillāhi rabbil 'ālamīn

2. Waṣle Awwal - Faṣle Thānī

To recite Isti‘ādhah and Bismillāh **together**, stopping after Bismillāh and reciting the beginning of the Sūrah **separately**.

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ | بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمْ

a‘ūdhubillāhi minashshaiṭā nirrajīmi | *bismillā hirraḥmā nirraḥīm*

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

alḥamdu lillāhi rabbil ‘ālamīn

3. Faṣle Awwal - Waṣle Thānī

To recite Isti‘ādhah **separately** and Bismillāh and the beginning of the Sūrah **together**.

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمْ | بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

a‘ūdhubillāhi minashshaiṭā nirrajīm | *bismillā hirraḥmā nirraḥīmi*

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

alḥamdu lillāhi rabbil ‘ālamīn

4. Faṣle Kull

To recite Isti‘ādhah, Bismillāh and the beginning of the Sūrah **separately**.

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمْ | بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمْ

a‘ūdhubillāhi minashshaiṭā nirrajīm | *bismillā hirraḥmā nirraḥīm*

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنْ

alḥamdu lillāhi rabbil ‘ālamīn

COMPLETING OF A SŪRAH AND BEGINNING OF THE NEXT SŪRAH

It can be done in following three ways:

1. **Waṣle Kull**

To recite the end of a Sūrah, Bismillāh and the beginning of the next Sūrah together:

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ — بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

watawāṣau bilḥaqqi watawāṣau bisṣabri — *bismillā hirraḥmā nirraḥīmi*

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةِ

wailulli kulli humazatillumazati

2. **Faṣle Awwal - Waṣle Thānī**

To recite the end of a Sūrah separately, and Bismillāh and the beginning of the next Sūrah together.

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرْ — بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

watawāṣau bilḥaqqi watawāṣau bisṣabr — *bismillā hirraḥmā nirraḥīmi*

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةْ

wailulli kulli humazatillumazah

3. **Faṣle Kull**

To recite the end of a Sūrah, Bismillāh and the beginning of the next Sūrah separately.

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرْ — بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمْ

watawāṣau bilḥaqqi watawāṣau bisṣabr — *bismillā hirraḥmā nirraḥīm*

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةْ

wailulli kulli humazatillumazah

Sajdah Tilāwat

سجده تلاوت

LOCATIONS OF SAJDAH TILĀWAT (PROSTRATION DURING RECITATION) IN THE HOLY QUR'ĀN

1. Al-A'rāf (7:207)	يُسَبِّحُوْنَه' وَلَه' يَسْجُدُوْنَ 0
2. Al-Ra'd (13:16)	طَوْعًا وَّكَرْهًا وَّظِلٰلُهُمْ بِالْغُدُوِّ وَالْاٰصَالِ 0
3. Al-Naḥl (16:51)	يَفْعَلُوْنَ مَا يُؤْمَرُوْنَ 0
4. Banī Isrā'īl (17:110)	يَخِرُّوْنَ لِلْأَذْقَانِ يَبْكُوْنَ ويَزِيْدُ هُمْ خُشُوْعًا 0
5. Maryam (19:59)	خَرُّوْا سُجَّدًا وَّبُكِيًّا 0
6. Al-Ḥajj (22:19)	اِنَّ اللّٰهَ يَفْعَلُ مَا يَشَآءُ 0
7. Al-Ḥajj (22:78)	وَاسْجُدُوْ وَاعْبُدُوْ رَبَّكُمْ وَافْعَلُوْا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُوْنَ 0
8. Al-Furqān (25:61)	اَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُوْرًا 0
9. Al-Naml (27:27)	لَآ اِلٰهَ اِلاَّ هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ 0
10. Al-Sajdah (32:16)	سَبَّحُوْا بحَمْدِ رَبِّهِمْ وَهُمْ لاَ يَسْتَكْبِرُوْنَ 0
11. Ṣād (38:25)	خَرَّ رَاكِعًا وَّ اَنَابَ 0
12. Ḥā Mīm Al-Sajdah (41:39)	وَهُمْ لاَ يَسْئَمُوْنَ 0
13. Al-Najm (53:63)	فَاسْجُدُوْا لِلّٰهِ وَاعْبُدُوْا 0
14. Al-Inshiqāq (84:22)	وَاِذَا قُرِئَ عَلَيْهِمُ الْقُرْاٰنُ لاَ يَسْجُدُوْنَ 0
15. Al-'Alaq (96:20)	وَاسْجُدْ وَاقْتَرِبْ 0

Prayers of Sajdah Tilāwat (Prostration During Recitation of the Holy Qur'ān)

One should prostrate where *Sajdah* is described in the verses of the Holy Qur'ān. For this prostration it is not necessary to be in a state of *wuḍū'* or to face the *Qiblah*. Besides the standard prayers of glorification of Allāh (*Tasbīhāt*), recitation of the following prayers is found in various traditions of the Holy Prophet[sa].

§ Ḥaḍrat 'Ā'ishah[ra] relates that when the Holy Prophet[sa] prostrated himself at night while reciting the Holy Qur'ān he said:

سَجَدَ وَجْهِىَ لِلَّذِىْ خَلَقَه' وَشَقَّ سَمْعَه' وَبَصَرَه' بِحَوْلِهٖ وَقُوَّتِهٖ۔

sajada wajhiya lilladhī khalaqahū, wa shaqqa sam'ahū, wa baṣarahū, wa biḥaulihī wa quwwatihī

My face (Myself) prostrates itself to Him Who created it and brought forth its hearing and seeing by His Might and Power.

(An-Nasā'ī, Tirmadhī Kitābud-Da'wāt)

§ Ḥaḍrat 'Alī[ra] relates that as the Holy Prophet[sa] used to make the following supplication when he prostrated for *Sajdah Tilāwat*:

اَللّٰهُمَّ لَك سَجَدْتُ' وَبِكَ آمَنْتُ ' وَلَك اَسْلَمْتُ ' اَنْتَ رَبِّيْ ' سَجَدَ وجْهِىَ لِلَّذِيْ شَقَّ سَمْعَهُ وَبَصَرَهُ ' تَبَارَكَ اللّٰهُ اَحْسَنُ الْخَالِقِيْنَ ۔

allāhumma laka sajadtu, wabika āmantu, walaka aslamtu, anta rabbī, sajada wajhiya lilladhī shaqqa sam'ahu wa baṣarahu, tabārakallāhu aḥsanul khāliqīn

O Allāh, for Thee I prostrated; and in Thee I affirmed Faith; to Thee I surrendered. Thou art my Lord, my countenance (self) prostrates itself to Him who created it and brought forth its hearing and seeing by His Might and Power. Blessed is Allāh, the Best of the Creators.

(Ibni Mājah)

§ Another prayer of *Sajdah Tilāwat* is:

اَللّٰهُمَّ سَجَدَ لَكَ سَوَادِىْ وَاٰمَنَ بِكَ فُؤَادِىْ

allāhumma sajada laka sawādī wa āmana bika fu'ādī

O Allāh! My whole body bowed before You and my heart believed in You.

§ The following prayer of *Sajdah Tilāwat* is mentioned in *Fiqah* Aḥmadiyya:

اَللّٰهُمَّ سَجَدَ لَكَ رُوْحِىْ وَ جَنَانِىْ

allāhumma sajada laka rūḥī wa janānī

O Allāh! my soul and my heart is in prostration for You.

(Fiqah Aḥmadiyya)

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ETIQUETTE OF LISTENING THE RECITATION OF THE HOLY QUR'ĀN

It is stated in the Holy Qur'ān:

وَاِذَا قُرِئَ الْقُرْاٰنُ فَاسْتَمِعُوْا لَهٗ وَاَنْصِتُوْا لَعَلَّكُمْ تُرْحَمُوْنَ 0

wa idhā quri'al qur'ānu fastami'ū lahū wa anṣitū la'allakum turḥamūn

And when the Qur'ān is recited, give ear to it and keep silence, that you may be shown mercy. (7:205)

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WHAT TO BE SAID BY THE READER AND THE LISTENER OF THE HOLY QUR'ĀN WHEN CERTAIN VERSES OF THE HOLY QUR'ĀN ARE RECITED

1. At the end of Sūrah Al-Fātiḥah (1:7) after the words:

wa laḍḍuā allīn 0 وَلاَ الضَّآلِّيْنَ

one should say:

Āmīn آمِيْن

O God! accept our prayers

One should say *Āmīn* آمِيْن in loud or low voice, upon reciting or listening similar other supplicatory verses of the Holy Qur'ān.

2. In reply to the last verse of Sūrah Al-Baqarah (2:287) in which *rabbanā* prayers are recited, acceptance should be sought by saying: *Āmīn*. When the following words are read or heard:

وَاعْفُ عَنَّا وَاغْفِرْلَنَا وَارْحَمْنَا

wa'fu 'annā waghfirlanā warḥamnā

And efface our *sins*, and grant us forgiveness and have mercy on us

one should say*Āmīn* and this prayer should be recited:

رَبِّ اغْفِرْلِيْ اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ

rabbighfirlī allāhumma rabbanā lakalḥamd

O Lord! forgive me (my previous sins and protect and save me from every type of sins in the future). O Allāh, our Lord! all praise belongs to You.

3. When one listens or reads the following verse in Sūrah Āl-e-'Imrān (3:19):

شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلاَّ هُوَ لا وَ الْمَلٰٓئِكَةُ وَ اُولُوا الْعِلْمِ قَآئِمًا بِالْقِسْطِ ط

shahidallāhu annahū lā ilāha illā huwa walmalā'ikatu wa ulul 'ilmi qā'imam bilqisṭ

Allāh bears witness that there is no God but He---and *also do* the angels and those possessed of knowledge---Always standing guard over justice.

one should say:

رَبِّيْ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلاَّ اَنْتَ

rabbī ash-hadu allā ilāha illā anta

O my God! I bear witness that there is no God except Thee.

4. At the end of Sūrah Banī Isrā'īl (17:112) after the words:

wa kabbirhu takbīra 0 وَكَبِّرْهُ تَكْبِيْرًا

And extol His glory with all glorification.

one should say:

allāhu akbar اَللّٰهُ اَكْبَرْ

Allāh is the Greatest

5. When one listens or reads the following verse in Sūrah Al-Aḥzāb (33:57):

اِنَّ اللّٰهَ وَ مَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ط يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْ عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا0

innallāha wa malā'ikatahū yuṣallūna 'alannabiyyi yā ayyuhalladhīna āmanū ṣallū 'alaihi wa sallimū taslīmā

Allāh and His angels send blessings on the Prophet. O you who believe! you *also* should

invoke blessings on him and salute *him* with the salutation of peace.

one should say:

اَلسَّلاَمُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَتُ اللّٰهِ وَ بَرَكَاتُهٗ ۔ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ

assalāmu 'alaika ayyuhannabiyyu wa raḥmatullāhi wa barakātuhū, allāhumma ṣalli 'alā muḥammadin

Peace be on you O the Messenger of God and God's Mercy and Blessings. Bless, O Allāh, Muḥammad.

Wherever the Holy name of Prophet Muḥammad[sa] comes while reciting the Holy Qur'ān, the following words should be said:

ṣallallāhu 'alaihi wasallam صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ

Peace and blessings of Allāh be upon him

The Holy name of the Holy Prophet[sa] has been mentioned four times in the Holy Qur'ān (3:145, 33:41, 47:3 and 48:30).

6. When one listens or reads the following verse in Sūrah Yāsīn (36:79):

mañyyuḥyil 'iẓāma wa hiya ramīm 0 مَنْ يُّحْيِ الْعِظَامَ وَهِيَ رَمِيْمٌ

Who can quicken the bones when they are decayed?

one should say:

يُحْيِيْهَا الَّذِيْٓ اَنْشَاَهَآ اَوَّلَ مَرَّةٍ ؕ وَهُوَ بِكُلِّ خَلْقٍ عَلِيْمُ ۨ

yuḥyīhalladhī ansha-ahā awwala marratin wa huwa bikulli khalqin 'alīm

He, Who created them the first time, will quicken them and He knows well the condition of every created thing.

7. When one listens or reads the following verse in Sūrah Yāsīn (36:82):

اَوَ لَيْسَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِقٰدِرٍ عَلٰٓى اَنْ يَّخْلُقَ مِثْلَهُمْ ط

awa laisalladhī khalqassamāwāti wal arḍa bi qādirin 'ala añyyakhluqa mithlahum

Has not He Who created the heavens and the earth the power to create the like of them?

one should say:

bala wa huwal khallaqul 'alim 0 بَلٰى وَهُوَ الْخَلّٰقُ الْعَلِيْمُ

Yes, and He is indeed the Supreme Creator, the All-Knowing

8. In Sūrah Al-Raḥmān (55:14) after the words:

fabi ayyi ālā'i rabbikumā tukadhdhibān 0 فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ

Which, then, of the favors of your Lord will you twain deny, *O men and Jinn*?

one should say:

لاَ بِشَيْىءٍ مِّنْ نِّعْمَتِكَ نُكَذِّبُ يَا رَبَّنَا

lā bi shai'imminni'matika nukadhdhibu yā rabbanā

None of Your favors we deny, O our Lord

9. When one listens or reads any one of these verses in Sūrah Al-Wāqi'ah (56:60, 65, 70, 73):

ءَ اَنْتُمْ تَخْلُقُوْنَهٗٓ اَمْ نَحْنُ الْخَالِقُوْنَ 0

'a-antum takhluqūnahū am naḥnul khāliqūn

Is it you who have created it or are We the Creator?

ءَ اَنْتُمْ تَزْرَعُوْنَهٗٓ اَمْ نَحْنُ الزّٰرِعُوْنَ 0

'a antum tazra 'ūnahū am naḥnuzzāri'ūn

Is it you who grow it or are We the Grower?

ءَ اَنْتُمْ اَنْزَلْتُمُوْهُ مِنَ الْمُزْنِ اَمْ نَحْنُ الْمُنْزِلُوْنَ 0

'a-antum anzaltumūhu minalmuzni am naḥnul munzilūn

Is it you who send it down from the clouds, or are We the Sender?

ءَ اَنْتُمْ اَنْشَاْتُمْ شَجَرَتَهَآ اَمْ نَحْنُ الْمُنْشِئُوْنَ 0

'a-antum ansha'tum shajaratahā am naḥnul munshi'ūn

Is it you who produce the tree for it, or are We the Producer?

one should say:

bal anta yā rabbi بَلْ اَنْتَ يَارَبِّ

But Thou only, O my Lord!

10. When one listens or reads this verse in Sūrah Al-Wāqi'ah (56:75):

fasabbiḥ bismi rabbikal 'aẓīm 0 فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ

So glorify the name of thy Lord, the Great.

one should say:

subḥāna rabbiyal 'aẓīm سُبْحَانَ رَبِّيَ الْعَظِيْمِ

Holy is my Lord, the Great

11. At the end of Sūrah Al-Mulk (67:31) after the words:

قُلْ اَرَءَيْتُمْ اِنْ اَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَنْ يَّأْتِيْكُمْ بِمَآءٍ مَّعِيْنٍ0

qul ara'aitum in aṣbaḥa mā'ukum ghauran famañyya'tīkum bi mā'imma'in

Say, 'Tell me, if *all* your water sinks into a deep recess, who then will bring you *clear* flowing water?

one should say:

allāhu ya'tīnā bihī wa huwa rabbul 'ālamīn اَللّٰهُ يَأْتِيْنَا بِهٖ وَهُوَ رَبُّ الْعٰلَمِيْنَ

Only Allāh will bring water to us Who is Lord of all the worlds

12. At the end of Sūrah Al-Qiyāmah (75:41) after the words:

اَلَيْسَ ذٰلِكَ بِقٰدِرٍ عَلٰٓى اَنْ يُّحْيِ يَ الْمَوْتٰى0

a-laisa dhālika biqādirin 'alā añyyuḥyiyal mautā

Has not such a One the power to raise the dead to life?

one should say:

balā innahū 'alā kulli shai'in qadīra بَلٰى اِنَّهٗ عَلٰى كُلِّ شَيْئٍ قَدِيْرًا

Yes, surely He has the power over all things.

13. At the end of Sūrah Al-Mursalāt (77:51) after the words:

فَبِاَيِّ حَدِيْثٍۭ بَعْدَهٗ يُؤْمِنُوْنَ 0

fabi ayyi ḥadīthim ba'dahū yu'minūn

In which word then, after this, will they believe?

one should say:

آمَنَّا بِاللّٰهِ

āmannā billāhi

14. In the second verse of Sūrah Al-A'lā (87:2) after the words:

sabbiḥisma rabbikal a'lā ٥ سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى

Glorify the name of thy Lord, the Most High

one should say:

سُبْحَانَ رَبِّيَ الْاَعْلَى

subḥāna rabbiyal a'lā

Holy is my Lord, the Most High

15. At the end of Sūrah Al-Ghāshiyah (88:27) after the words:

اِنَّ اِلَيْنَا اِيَابَهُمْ ٥ ثُمَّ اِنَّ عَلَيْنَا حِسَابَهُمْ ٥

inna ilainā iyābahum thumma inna 'alainā ḥisābahum

Unto us surely is their return. Then, surely, it is for Us to call them to account.

one should say:

allāhumma ḥāsibnā ḥisābañyyasīra اَللّٰهُمَّ حَاسِبْنَا حِسَاباً يَّسِيْرًا

O God! make easy my reckoning

16. When one listens or reads the following verse in Sūrah Al-Shams (91:9):

فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰىهَا ٥

fa-alhamahā fujūrahā wa taqwāhā

And He revealed to it what is wrong for it what is right for it ---

one should say:

اَللّٰهُمَّ اٰتِ نَفْسِيْ تَقْوٰىهَا وَ زَكِّهَا اَنْتَ خَيْرُ مَنْ زَكّٰهَا اَنْتَ وَلِيُّهَا وَ مَوْلٰهَا

allāhumma āti nafsī taqwāhā wa zakkahā anta khairu man zakkāhā anta waliyyuhā wa maulāhā

O God! give myself what is right and purified for it. Thou are the best of them Who purified it. Thou are Guardian and Master of it.

17. At the end of Sūrah Al-Tīn (95:9) after the words:

alaisallāhu bi aḥkamil ḥākimīn 0 اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحٰكِمِيْنَ

Is not Allāh the Best of judges?

one should say:

بَلٰى وَاَنَا عَلٰى ذٰالِكَ مِنَ الشّٰاهِدِيْنَ

balā wa anā 'alā dhālika minashshāhidīn

Yes, why not, I am among witnesses on this point

18. At the end of Sūrah Al-Naṣr (110:4) after the words:

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ط

fasabbiḥ bi ḥamdi rabbika wastaghfirhu

Glorify thy Lord with *His* praise, and seek His forgiveness

one should say:

سُبْحَانَكَ اَللّٰهُمَّ رَبَّنَا وَبِحَمْدِكَ اَللّٰهُمَّ اغْفِرْلِيْ

subḥānaka allāhumma rabbanā wabi ḥamdika allāhummaghfirlī

Holy is Thou O Allāh, our God with Thy praise. O Allāh forgive me.

19. Where is the mention of paradise one should pray:

allāhummadkhilnā fī rahmatika اَللّٰهُمَّ ادْخِلْنَا فِيْ رَحْمَتِكَ

O Allāh! Admit us to it with Your Mercy

20. Where punishment is mentioned there the following should be prayed:

allāhumma lā tu'adhdhibnā اَللّٰهُمَّ لَا تُعَذِّبْنَا

O Allāh! Do not punish us

21. It has been ordained to seek forgiveness at various occasions in the Holy Qur'ān. For instant in Sūrah Al-Baqarah: Verse #200; Al-Nisā': Verse #107; and Al-Ḥadīd: Verse #53. In reply it should be said:

astaghfirullāh اَسْتَغْفِرُ اللّٰهَ

I seek forgiveness of Allāh

§ Ḥaḍrat Ḥudhaifah bin Mālik Ashja'ī[ra] relates that he stood along with the Holy Prophet[sa] for *Nafal* Prayers, while he[sa] recited *Sūrah Al-Baqarah.* Whenever he[sa] recited the portion referring to the blessings of Allāh, he[sa] paused and asked for the blessings of Allāh, and whenever he recited the portion referring to some punishment, he paused and asked for protection of Allāh from the punishment. (*Abū Dā'ūd Kitābus-Ṣalāt*). Ḥudhaifah[ra] further relates that wherever there was a need to say *Tasbīh,* the Holy Prophet[sa] always said:

سُبْحَانَ اللّٰهِ ***subhānallāh*** Holy is Allāh

(Muslim Kitābus-Ṣalāt)

Ḥaḍrat Abī Laila[ra] relates that he observed Prayer by the side of the Holy Prophet[sa] while he was offering voluntary Prayer at night. The Holy Prophet[sa] recited the verse (conveying a warning) of the torment. Upon this, he prayed:

اَعُوْذُ بِاللّٰهِ مِنَ النَّارِ ، وَوَيْلٌ لِاَهْلِ النَّارِ ـ

a'ūdhu billāhi minannāri, wa wailun li ahlinnāri

I seek refuge with Allāh against the Fire. Woe to the denizens of the Fire (Hell).

(Ibni Mājah Kitābus-Ṣalāt)

Prayer of the Holy Prophet[sa] to Strengthen Memory and the Method to Memorize the Holy Qur'ān

Ḥaḍrat 'Abdullāh bin 'Abbās[ra] relates that in a gathering Ḥaḍrat 'Alī[ra] complained to the Holy Prophet[sa] about forgetting the Holy Qur'ān. The Holy Prophet[sa] said: "O Abul Ḥasan! Should I not tell you such useful words which will help strengthen your memory for memorization of the Holy Qur'ān? Then, he told him to do so: Offer Prayer in the later part of the night on Friday night. Prophet Jacob[as] also waiting for the Friday night had said:

سَوْفَ اَسْتَغْفِرُ لَكُمْ رَبِّيْ ط

saufa astaghfiru lakum rabbī

I will certainly ask forgiveness for you of my Lord. (12: 99)

If you cannot do so, then offer four *rak'at* voluntary prayer either in the middle or the first part of the night. In the first *rak'at* recite *Sūrah Al-Fātiḥah* and *Sūrah Yāsīn*, in the second *rak'at* recite *Sūrah Al-Dukhān* with *Sūrah Al-Fātiḥah*, in the third *rak'at* recite *Sūrah Ḥā Mīm Al-Sajdah* with *Sūrah Al-Fātiḥah*, and in the fourth *rak'at* recite *Sūrah Al-Mulk* with *Sūrah Al-Fātiḥah*. In the last *rak'at* after reciting the *Tashahhud*, praise God Almighty, invoke blessings upon me and other Prophets, do *Istighfār* for the believers and then recite the following prayer:

اَللّٰهُمَّ ارْحَمْنِيْ بِتَرْكِ الْمَعَاصِيْ اَبَدًا مَّا اَبْقَيْتَنِيْ ' وَارْحَمْنِيْ ' اَنْ اَتَكَلَّفَ مَا
لَا يَعْنِيْنِيْ وَارْزُقْنِيْ حُسْنَ النَّظَرِ فِيْمَا يُرْضِيْكَ عَنِّيْ ' اَللّٰهُمَّ بَدِيْعَ السَّمٰوَاتِ
وَ الْاَرْضِ ' ذَا الْجَلَالِ وَالْاِكْرَامِ ' وَالْعِزَّةِ الَّتِيْ لَا تُرَامُ ' اَسْاَلُكَ يَا اَللّٰهُ ' يَا
رَحْمٰنُ ' بِجَلَالِكَ وَ نُوْرِ وَجْهِكَ اَنْ تُلْزِمَ قَلْبِيْ حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِيْ وَ
ارْزُقْنِيْ اَنْ اَتْلُوَهٗ عَلَى النَّحْوِ الَّذِيْ يُرْضِيْكَ عَنِّيْ ' اَللّٰهُمَّ بَدِيْعَ السَّمٰوَاتِ وَ
الْاَرْضِ ذَا الْجَلَالِ وَالْاِكْرَامِ ' وَالْعِزَّةِ الَّتِيْ لَا تُرَامُ ' اَسْاَلُكَ يَا اَللّٰهُ ' يَا

رَحْمٰنُ ' بِجَلاَلِكَ وَ نُوْرِ وَجْهِكَ ' اَنْ تُنَوِّرَ بِكِتَابِكَ بَصَرِیْ ' وَ اَنْ تُطْلِقَ بِهٖ لِسَانِیْ ' وَ اَنْ تُفَرِّجَ بِهٖ عَنْ قَلْبِیْ وَ اَنْ تَشْرَحَ بِهٖ صَدْرِیْ ' وَ اَنْ تَغْسِلَ بِهٖ بَدَنِیْ ' فَاِنَّهٗ لاَ يُعِيْنُنِیْ عَلَى الْحَقِّ غَيْرُكَ ' وَلاَ يُؤْتِيْنِيْهِ اِلاَّ اَنْتَ ' وَلاَ حَوْلَ وَلاَ قُوَّةَ اِلاَّ بِا اللّٰهِ الْعَلِیِّ الْعَظِيْمِ -

allāhummarhamnī bi tarkil ma'āṣī abadamma abqaitanī, warhamnī, ann atakallafa mā lā ya'nīnī, warzuqnī husnannaẓari fīmā yurḍīka 'annī, allāhumma badī'assamāwāti wal arḍi, dhal jalāli wal ikrāmi, wal 'izzatillatī lā turāmu, as-aluka yā allāhu, yā raḥmānu, bi jalālika wa nūri wajhika an tulzima qalbī ḥifẓa kitābika kamā 'allamtanī warzuqnī ann atluwahū 'alannaḥwilladhī yurḍīka 'annī, allāhumma badī'assamāwāti wal arḍi dhal jalāli wal ikrāmi, wal'izzatillatī lā turāmu, as-aluka yā allāhu, yā raḥmānu, bi jalālika wa nūri wajhika, ann tunawwira bi kitābika baṣarī, wa ann tuṭliqa bihī lisānī wa ann tufarrija bihī 'ann qalbī wa ann tashraḥa bihī ṣadrī, wa ann taghsila bihī badanī, fa innahū lā yu'īnunī 'alal ḥaqqi ghairuka, wa lā yu'tīnīhi illā anta, wa lā ḥaula wa lā quwwata illā billā hil'aliyyil 'aẓīm.

O Allāh! As long as You keep me alive always have special mercy on me that I avoid sins. Have mercy upon me with regards to doing absurd things intentionally and grant me such a good vision by which You are pleased with me. O Allāh, the Originator of heavens and the earth beautifully. O the Majestic, the Honorable and the Possessor of such a high Esteem which no one can attain. O Allāh, O the Beneficent God, I beseech You through Your Majesty and the Illumination of Your Face to facilitate the memorization of Your sacred Book as You have taught it to me, and enable my heart to retain it and empower me to recite it, in a manner that You are pleased. O Allāh, the Creator of the unique heavens and the earth, the Majestic, the Honorable and the Possessor of such a high Esteem which no one can attain; O Allāh, O the Beneficent God, I beseech You through Your Majesty and the Illumination of Your face to illuminate my eyes with the light of Your sacred Book and let me read it fluently (Āmīn). And expand my heart for it and open my chest with it, and wash my body with this Holy Word of Yours. Who else besides You can help me with regards to the Truth? No one else besides You can bestow upon me the power for that. There is no might and no power but in God Almighty. The God Who is Majestic and Great.

The Holy Prophet[sa] further said, "Follow this procedure for at least three Fridays and the maximum five to seven Fridays. Your prayer will be accepted by God Almighty. I swear by Him who has ordained me as His Messenger that a prayer of a true Muslim is not turned down."

Ḥaḍrat Ibn 'Abbās[ra] relates that Ḥaḍrat 'Alī[ra] after trying this prescription for five

to seven times came to the Holy Prophet[sa] in a gathering and said, "My memory was such that if I memorized just four verses I used to forget these and now I can memorize forty verses daily. And when I repeat the verses after memorization it seems as if I am reciting while seeing the Holy Qur'ān. Same was the case with regards to memorizing the sayings of the Holy Prophet[sa]. Soon after listening to the Holy Prophet[sa], I used to forget everything. Now, after listening just once the sayings of the Holy Prophet[sa] I can repeat these from my memory almost word by word."

The Holy Prophet[sa] said, "I swear by Lord of Ka'bah, Abul Ḥasan 'Alī[ra] is a staunch believer.

(Tirmadhī, Kitābudda'wāt)

Etiquettes of Memorization of the Holy Qur'ān

1. Pray to God Almighty for bestowing upon you the ability and the strength to memorize the Holy Qur'ān.
2. Always use the same *Muṣḥaf* (Copy of the Holy Qur'ān). Do not use different copies of the Holy Qur'ān.
3. Make a goal. Fix a target. Fix in your mind the portion of the Holy Qur'ān which you want to memorize in a specific period of time.
4. Before starting memorization, recite the portion of the Holy Qur'ān you want to memorize in front of a person who is competent in the correct recitation of the Holy Qur'ān. Underline the errors you have made in the recitation, which have been pointed out by the teacher.
5. Start memorization in small portions, such as the part you have fixed as the goal to memorize. Repeat this portion till you have memorized it.
6. Combine the portion you have memorized with the next small portion to be memorized. Follow this procedure throughout the memorization process.
7. Recite the portion you have memorized to your teacher. He will pinpoint the errors. Keep making corrections in the recitation till the teacher approves.
8. Recite the portion you have memorized in the Ṣalāt, which you are offering by yourself. You may forget some parts. After offering the Prayer, check in the Holy Qur'ān for corrections.
9. Audio record your recitation of the portion you have memorized. Compare and check the tape with the Holy Qur'ān. Be your own critique.
10. Be careful of *Mushābeh* (Similar sounding verses in different parts of the Holy Qur'ān). These may confuse you and may make you jump from one verse to another verse in a different Sūrah. Mark down such similar verses in the Holy Qur'ān. Write down the Chapter and the verse number to which another verse is *Mushābeh* (At both places).
11. Learn meanings of the verses being memorized. It will help in the memorization.
12. Keep on reciting your *Manzil* (The portion of the Holy Qur'ān which you have already memorized is called a *Manzil*).
13. Once memorized, recite frequently in the Prayers.
14. Recite the memorized portion frequently, particularly, in the morning.

Prayer to be Recited on Completing the Recitation of the Entire Holy Qur'ān

§ Ḥaḍrat Ḥudhaifah[ra] relates that at the completion of the cycle of recitation of the Holy Qur'ān, the Holy Prophet[sa] used to recite the following prayer:

اَللّٰهُمَّ ارْحَمْنِيْ بِالْقُرْآنِ الْعَظِيْمِ وَاجْعَلْهُ لِيْٓ اِمَامًا وَّنُوْرًا وَّهُدًى وَّرَحْمَةً

اَللّٰهُمَّ ذَكِّرْنِيْ مِنْهُ مَا نَسِيْتُ وَعَلِّمْنِيْ مِنْهُ مَا جَهِلْتُ وَارْزُقْنِيْ تِلَاوَتَهٗ

اٰنَآءَ اللَّيْلِ وَالنَّهَارِ وَاجْعَلْهُ لِيْ حُجَّةً يَّا رَبَّ الْعَالَمِيْنَ۔

allāhummarḥamnī bil qur'ānil 'aẓīmi waj'alhu lī imāmañwwa nūrañwwa hudañwwa raḥmatan allāhumma dhakkirnī minhu mā nasītu wa 'allimnī minhu mā jahiltu warzuqnī tilāwatahū ānā'allaili wannahāri waj'alhu lī ḥujjatañyyā rabbal 'ālamīn

O Allāh! Have mercy upon me with (the blessings) of the Great Qur'ān. Make it for me a Model, Light, Guide and Mercy. O my Allāh! Remind me whatever I have forgotten of it and teach me what I do not know of it. Grant me its recitation in the watches of the night and in the hours of the day. O Lord of the worlds! Make it an Authority for me for my benefit. Āmīn.

(Iḥyā' 'Ulūm ad-Dīn lil-Ghazālī)

THE HOLY QUR'ĀN

وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلاً ٥

wa rattilil qur'āna tartīlā

And recite the Qur'ān slowly and thoughtfully. (73:5)

THE ARABIC ALPHABET حُرُوْفُ التَّهَجِّى (*Ḥurūfut-Taḥajjī*)

WITH PRONUNCIATION AND TRANSLITERATION

Correct pronunciation of Arabic words is very important. Transliteration marks have been shown below as guide to correct pronunciation. These marks help to show how the words should sound but it is not possible to show in print exactly how to pronounce the words. For example, the name *Muḥammad* should be pronounced with a glottal sound of H (which is represented by the sign Ḥ) rather than the normal H sound.

خ	ح	ج	ث	ت	ب	ء	ا	Arabic Alphabet
Khā’	Ḥā’	Jīm	Thā’	Tā’	Bā’	Hamzah	Alif	Pronunciation
Kh	H	J	Th	T	B	’	A	Transliteration
خَلِيْفَة	حَمَدْ	جَنَّةْ	ثَالِثْ	ترمذى	بلال	مَلٰٓئِكَة	اَوَّلْ	Example
Khalīfah	Ḥamad	Jannah	Thālith	Tirmadhī	Bilāl	Malā’ikah	Awwal	Transliteration
ض	ص	ش	س	ز	ر	ذ	د	Arabic Alphabet
Ḍād	Ṣād	Shīn	Sīn	Zā	Rā’	Dhāl	Dāl	Pronunciation
Ḍ	Ṣ	Sh	S, C, X	Z	R	Dh	D	Transliteration
ضَعِيْف	صَوْمْ	شَهِيْدْ	سَلْمَانْ	زَكٰوةْ	رَحِيْمْ	ذَاكِرْ	دَاوُدْ	Example
Ḍa‘īf	Ṣawm	Shahīd	Salmān	Zakāh	Raḥīm	Dhākir	Dāwūd	Transliteration
ل	ك	ق	ف	غ	ع	ظ	ط	Arabic Alphabet
Lām	Kāf	Qāf	Fā’	Ghayn	‘Ayn	Ẓā’	Ṭā’	Pronunciation
L	K, C, X	Q	F	Gh	‘	Ẓ	Ṭ	Transliteration
لَبَنٍ	كِتَابٌ	قِبْلَةٌ	فَارُوْق	غَائِبْ	عِيْسٰى	ظُهَرْ	طِيْنْ	Example
Labanin	Kitābun	Qiblatun	Fārūq	Ghā’ib	‘Īsā	Ẓuhar	Ṭīn	Transliteration
			ى	ه	و	ن	م	Arabic Alphabet
			Yā’	Hā’	Wāw	Nūn	Mīm	Pronunciation
			Y	H	W	N	M	Transliteration
			يٰسِيْنْ	هِجْرِى	وَلَدٌ	نُوْحْ	مُوْسٰى	Example
			Yāsīn	Hijrī	Waladun	Nūḥ	Mūsā	Transliteration

The Arabic Alphabet letters حُرُوفُ التَّهَجِّي (*Ḥurūfut-Taḥajjī*) are 29 in number. The pronunciation of the majority of these letters bears resemblance to English sounds. However, the pronunciation of a few is exclusively Arabic. The following consonants bear little or no resemblance to English sounds:

Arabic Letter	Soud Symbol	English Equivalent
ص	ṣ	s̱aw
ض	ḍ	ḏoll
ط	ṭ	ṯask
ظ	ẓ	No Equivalent*
ح	ḥ	No Equivalent*
ع	ʻ	No Equivalent*

* Pronunciation is strictly Arabic.

THE EMPHATIC AND NON-EMPHATIC LETTERS

The following four letters are traditionally called the emphatics:

ص ض ظ ط

Pronunciation of these letters is indicated in transliteration by a dot underneath the sound symbol for their non-emphatic counterparts as shown below.

Non-emphatics	Transliteration	Emphatics	Transliteration
س	s	ص	ṣ
د	d	ض	ḍ
ت	t	ط	ṭ
ذ	dh	ظ	ẓ

Sound-wise the Arabic letters are of two kinds:

1. Letters which are light in voice.
2. Letters which are heavy in voice.

For example س has a light voice like "S" in English word "Seen", while ص has a heavy voice like "S" in English word "Salt". Letters that have heavy voice are:

خ ص ض غ ط ظ ق ر

While reading words an Arabic letter is pronounced mostly as heavy but sometimes it is pronounced light. However, while reading Arabic alphabet the above letters will be pronounced heavy. Other than the above eight letters should be pronounced carefully light in voice.

Non-emphatics		Transliteration/ English word		Meaning	Emphatics		Transliteration/ English word		Meaning
س	سَيْف	saif	Sea	A sword	ص	صَيْف	ṣaif	Saw	Summer
د	دَيْر	dair	Dead	A covert	ض	ضَيْر	ḍair	Doll	Harm
ت	تِيْن	tīn	Tell	Figs	ط	طِيْن	ṭīn	Talk	Mud
ذ	ذَلِيْل	dhalīl	This	Submissive	ظ	ظَلِيْل	ẓalīl	Those	Shady

Phonetically, the *ḥamza* (ء) is a 'glottal stop'. There is no letter corresponding this sound in English.

Written Arabic has only three vowels: *a*, *u* and *i*. Each vowel can be either long or short. These are not part of the *alphabets*. The different sounds of the vowels can be described using the latter Sīn (س) as follows:

سَ	sa	سَا	sā
سُ	su	سُو	sū
سِ	si	سِي	sī
سَوْ	sau	سَيْ	sai

LETTERS SIMILAR IN SOUND

(TWO DISTINCT SOUNDS OF CERTAIN ALPHABETS)

In Arabic, accurate pronunciation of letters is very important. Each of the 28 letters of Arabic consonants has its own distinct sound. Correct pronunciation of Arabic letters can be mastered in two ways:

1. By reading Arabic letters like one reads English alphabet.
2. By reading Arabic letters with sukūn (quiescent letters). While reading quiescent letters voice is settled on the quiescent letters. This makes the reader to pronounce the letters better.

Use the following excercise to practice correct pronunciation of similar Arabic letters with and without sukūn.

EXCERCISE

اِهْدِ	هَادِىْ	هَا	ه	تَأْلَمْ	أٰلِمْ	ءَا	ء
ihdi	hādī	hā	Hā’	ta’lam	’ālim	’ā	hamzah
اَدْرِىْ	دَارْ	دَا	د	تَعْلَمْ	عَالِمْ	عَا	ع
adrī	dār	dā	Dāl	ta‘lam	‘ālim	‘ā	‘Ain
اَضْعَفْ	ضَامِرْ	ضَا	ض	اُتْرُكْ	تَارِكْ	تَا	ت
aḍ‘af	ḍāmir	ḍā	Ḍād	utruk	tārik	tā	Tā’
اُذْكُرْ	ذَاكِرْ	ذَا	ذ	اَطْهَرْ	طَاهِرْ	طَا	ط
udhkur	dhākir	dhā	Dhāl	aṭhar	ṭāhir	ṭā	Ṭā’
اُزْجُرْ	زَاجِرْ	زَا	ز	مَثْنٰى	ثَانِىْ	ثَا	ث
uzjur	zājir	zā	Zā	mathnā	thānī	thā	Thā’
اَظْلَمْ	ظَالِمْ	ظَا	ظ	اُسْكُنْ	سَاكِنْ	سَا	س
aẓlam	ẓālim	ẓā	Ẓā’	uskun	sākin	sā	Sīn
اَقْدَرْ	قَادِرْ	قَا	ق	اِصْبِرْ	صَابِرْ	صَا	ص
aqdar	qādir	qā	Qāf	iṣbir	ṣābir	ṣā	Ṣād
اَكْمَلْ	كَامِلْ	كَا	ك	اُحْكُمْ	حَاكِمْ	حَا	ح
akmal	kāmil	kā	Kāf	uḥkum	ḥākim	ḥā	Ḥā’

ALPHABETS حُرُوْفُ التَّهَجِّى (*Ḥurūfut- Taḥajjī*)

THE WRITTEN FORMS

During writing, all letters in a word are joined up to the letter with which the word ends. Since almost all the letters are joined together in the formation of the words, they take different forms depending on where they appear in the word. Generally, the letters have four forms as shown in the following Table:

Name of Letter	Standing Alone	Initial	Medial	Final
Alif	ا			ـا
Bā’	ب	بـ	ـبـ	ـب
Tā’	ت	تـ	ـتـ	ـت
Thā’	ث	ثـ	ـثـ	ـث
Jīm	ج	جـ	ـجـ	ـج
Ḥā’	ح	حـ	ـحـ	ـح
Khā’	خ	خـ	ـخـ	ـخ
Dāl	د			ـد
Dhāl	ذ			ـذ
Rā’	ر			ـر
Zā	ز			ـز
Sīn	س	سـ	ـسـ	ـس

Name of Letter	Standing Alone	Initial	Medial	Final
Shīn	ش	ـش	ـشـ	شـ
Ṣād	ص	ـص	ـصـ	ـص
Ḍād	ض	ـض	ـضـ	ـض
Ṭā’	ط	ـط	ـطـ	طـ
Ẓā’	ظ	ـظ	ـظـ	ظـ
‘Ayn	ع	ـع	ـعـ	ـع
Ghayn	غ	ـغ	ـغـ	ـغ
Fā’	ف	ـف	ـفـ	فـ
Qāf	ق	ـق	ـقـ	قـ
Kāf	ك	ـك	ـكـ	كـ
Lām	ل	ـل	ـلـ	لـ
Mīm	م	ـم	ـمـ	مـ
Nūn	ن	ـن	ـنـ	نـ
Wāw	و	ـو		
Hā’	ه	ـه	ـهـ	هـ
Yā’	ي	ـي	ـيـ	يـ

(*Al-ḥurūfushshamsiyyah*) اَلْحُرُوْفُ الشَّمْسِيَّةُ

and

(*Al-ḥurūful Qamariyyah*) اَلْحُرُوْفُ الْقَمَرِيَّةُ

A word is formed by the combination of letters. Fourteen letters are called (*Al-ḥurūfushshamsiyyah*) اَلْحُرُوْفُ الشَّمْسِيَّةُ and the rest of the letters are called (*Al-ḥurūful Qamariyyah*) اَلْحُرُوْفُ الْقَمَرِيَّةُ

اَلْحُرُوْفُ الشَّمْسِيَّةُ

(*Al-ḥurūfushshamsiyyah,* THE SUN LETTERS)

The following 14 letters are known as: اَلْحُرُوْفُ الشَّمْسِيَّةُ (*Al-ḥurūfushshamsiyyah,* The sun letters):

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

One of the characteristics of the اَلْحُرُوْفُ الشَّمْسِيَّةُ (Sun Letters) is that when اَلْ (*alif and lām*) is added in the beginning of the word starting with a Sun Letter, the ل (*lām*) remains silent. While reading these words اَ is added before the silent ل (*lām*) and اَ is combined with the Sun Letter in such a way that the Sun Letter is pronounced twice and a شَدّ (*shadd*: a double-word sign) is added to the letter.

Here are a few examples:

turābun: al + turābun = atturābu	تُرَابٌ -- اَلْ + تُرَابٌ = اَلتُّرَابُ
shamsun: al + shamsun = ashshamsu	شَمْسٌ -- اَلْ + شَمْسٌ = اَلشَّمْسُ
dīnun: al + dīnun = addīnu	دِيْنٌ -- اَلْ + دِيْنٌ = اَلدِّيْنُ
raḥīmun: al + raḥīmun = arraḥīmu	رَحِيْمٌ -- اَلْ + رَحِيْمٌ = اَلرَّحِيْمُ
ḍaifun: al + ḍaifun = aḍḍaifu	ضَيْفٌ -- اَلْ + ضَيْفٌ = اَلضَّيْفُ

اَلْحُرُوْفُ الْقَمَرِيَّةُ

(*Al-ḥurūful Qamariyyah,* THE MOON LETTERS)

The following 14 letters are called: اَلْحُرُوْفُ الْقَمَرِيَّةُ (*Al-ḥurūful Qamariyyah,* The moon letters).

ا ب ج ح خ ع غ ف ق ك م و ه ي

One of the characteristics of the اَلْحُرُوْفُ الْقَمَرِيَّةُ (Moon Letters) is that when اَلْ (*alif and lām*) is added in the beginning of the word starting with a Moon Letter then the ل *(lām)* has to be pronounced.

These are few of the examples:

qalamun: al + qalamun = al-qalamu	قَلَمٌ -- اَلْ + قَلَمٌ = اَلْقَلَمُ
malikun: al + malikun = al-maliku	مَلِكٌ -- اَلْ + مَلِكٌ = اَلْمَلِكُ
‘arīfun: al + ‘arīfun = al-‘arīfu	عَرِيْفٌ -- اَلْ + عَرِيْفٌ = اَلْعَرِيْفُ

baitun: al + baitun = al-baitu	بَيْتٌ -- اَلْ + بَيْتٌ = اَلْبَيْتُ
bābun: al + bābun = albābu	بَابٌ -- اَلْ + بَابٌ = اَلْبَابُ
qamarun: al + qamarun = al-qamaru	قَمَرٌ -- اَلْ + قَمَرٌ = اَلْقَمَرُ

EXCERCISE:

Please add ال (*alif and lām*) to the following words:

مَظْلُوْمٌ - ظَالِمٌ - عَادِلٌ - كِتَابٌ - وَلَدٌ - بِنْتٌ - رَجُلٌ - اَرْضٌ - نَجْمٌ -

سَمَكٌ - رِيَاضَةٌ - حِكْمَةٌ - قَوْمٌ - طَالِبٌ - خَلِيْلٌ

mazlūmun, zālimun, ‘ādilun, kitābun, waladun, bintun, rajulun, ardun, najmun, samakun, riyādatun, hikmatun, qaumun, tālibun, khalīlun

****

اَلِفٌ (Alif)

ا *alif* has three uses:

a. It may be used for prolongation of sound of a letter and indicates a long "a". e.g. bā بَا. It is sometimes written as a small ا *alif*, e.g. لٰكِنْ (*lākin*).

b. اَلِفُ الْوِقَايَة (*aliful wiqāyah,* Precautionary Alif) or اَلِفُ الْفَاصِلَة (*aliful fāsilah,* Separating Alif). e.g. The ا *alif* which is added after و *wāw* at the end of a word. e.g. كَتَبُوْا (*katabū*).

c. It acts as the bearer of هَمْزَةٌ (*hamzah*). It is of two kinds:

هَمْزَةُ الْقَطْعِ (*hamzatul qat‘i)* and هَمْزَةُ الْوَصْلِ (*hamzatul wasl)*

هَمْزَةُ الْقَطْعِ (HAMZATUL QAṬ‘I)

It acts like a consonant which may be written at the begining of the word (إِعْرَابٌ, *I‘rābun*), in the middle or end of the word on ا *alif* (سَأَلَ *sa’ala*), و *wāw* (لَا تَسْمَعُوْا *lā tasma’ū*) or on ى *yā’* (قُرِئَ *quri’a*) or standing alone (سُوْءٌ *sū’un*).

هَمْزَةُ الْوَصْلِ HAMZATUL WAṢL (JOINING HAMZAH)

Sometimes there is an ا *(alif)* in the beginning of an Arabic word having no short vowel. This is called هَمْزَةُ الْوَصْلِ (hamzatul waṣl, Joining Hamzah). While reading such a word alone or to resume reading from it, one should know which of the three short vowels will be used.

a) Usage of fatḥah (ـَ)

Words prefixed with ا ل (*alif-lām*): As كِتٰبٌ (kitābun) after prefixing with ا ل (*alif-lām*) will become اَلْكِتٰبُ (al-kitābu). Joining hamzah of such words will be read with fatḥah. For example, in words اَلَّذِيْ (alladhī) and اَلَّتِيْ (allatī) and their duals and plurals forms, the joining hamzah will be given fatḥah.

EXERCISE

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ - فَلَآ أُقْسِمُ بِالْخُنَّسِ ۝ الْجَوَارِ الْكُنَّسِ - هُدًى لِّلْمُتَّقِيْنَ ۝ الَّذِيْنَ يُؤْ مِنُوْنَ بِالْغَيْبِ -

b) Usage of ḍammah (ـُ) and kasrah (ـِ)

If a word has been prefixed only with an ا (alif) instead of ا (alif) and ل (lām) to

read it the reader should see the third letter to it. If the third letter has ـُـ (dammah), the first letter should be read with ـُـ (dammah). For example in the word اذْكُرْ the third letter to the joining hamzah is كُ (ku). Kāf ك has a ـُـ (dammah) on it so the word will be read as اُذْكُرْ (udhkur). However, if the third letter to prefix ا (alif) has ـَـ (fathah) or ـِـ (kasrah), in both cases the joining hamzah will be read with ـِـ (kasrah). For example, in the word افْتَحْ the third letter to joining hamzah is تَ. It has ـَـ (fathah), so joining hamzah will be read with kasrah as اِفْتَحْ (iftah). In the word اغْفِرْ, the third letter to the joining hamzah is with ـِـ (kasrah) فِ (fi), so the joining hamzah will also be read with kasrah as اِغْفِرْ (ighfir).

Practice the rule in the following exercise:

EXERCISE

قُوْلُوا انْظُرْنَا وَاسْمَعُوْا - قِيْلَ ارْجِعُوْا وَرَآئَكُمْ فَالْتَمِسُوْا نُوْرًا - وَاشْكُرُوْا لِيْ -
فَاذْكُرُوْنِيْ اَذْكُرْكُمْ - اتَّقُوْ رَبَّكُمْ - وَاتَّبِعُوْآ اَحْسَنَ مَآ اُنْزِلَ اِلَيْكُمْ - اِرْجِعِيْٓ
اِلٰى رَبِّكَ رَاضِيَةً مَّرْضِيَةً فَادْخُلِيْ فِيْ عِبَادِيْ وَادْخُلِيْ جَنَّتِيْ -

RECITATION OF THE HOLY QUR'ĀN

عَنْ بَشِيْرِبْنِ عَبْدِ الْمُنْذِرِ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ اَنَّ نَبِىَّ ﷺ قَالَ: مَنْ لَمْ يَتَغَنَّ بِالْقُرْاٰنِ فَلَيْسَ مِنَّا ـ

'an bashīribni 'abdil mundhiri[ra] *anna nabiyya*[sa] *qāla: man lam yataghanna bil-qur'āni falaisa minnā*

The one who does not recite the Holy Qur'ān melodiously, is not one of us.

THE ART OF TAJWĪD

تجويد

The Holy Prophet[sa] has enjoined us to recite the Holy Qur'ān with *Tajwīd* and in a pleasing tone:

زَيِّنُوالْقُرْاٰنَ بِاَصْوَاتِكُمْ

zayyinul qur'āna bi aṣwātikum

(Bukhārī)

The skill and the rules whose application makes the correct pronunciation of the Holy Qur'ān possible is the art of *Tajwīd. Tajwīd* means to recite every letter correctly from its *Makhraj,* with all its qualities. The purpose of it is to recite the Holy Qur'an in the manner it was reavealed to, and recited by the Holy Prophet[sa].

In the terminology of Phonetics of the Holy Qur'ān, *Tajwīd* means recitation of every letter of the Holy Qur'ān from its point of articulation, with its attributes:

a.	Elevation	(isti'lā')	اِسْتِعْلاَء
b.	Depression	(istifāl)	اِسْتِفَالْ
c.	Softness	(tarqīq)	تَرْقِيْق
d.	Heavy sound	(tafkhīm)	تَفْخِيْمْ

e. **Other rules of phonetics, such as:**

i. Clear Pronunciation (iẓhār) اِظْهَارْ

The common meaning of اِظْهَارْ (iẓhār) is to pronounce the letters from their Makhraj clearly and distinctly without any changes. If after mīm with sukūn مْ besides the letters mīm م and ب bā' any other letter appears اِظْهَارْ (iẓhār) will take place. e.g. هُمْ يُوْقِنُوْنَ.

ii. Assimilation (idghām) إِدْغَام

The common meaning of إِدْغَام (idghām) is to enter one thing into another. If after mīm with sukūn مْ there appears a mīm م then إِدْغَام (idghām) with غُنَّہ (ghunna) will take place.

iii. Change or Conversion (qalb) قَلْب

The literal meaning of قَلْب (qalb) is to change one thing into another. If after nūn with sukūn نْ or tanwīn the letter ب bā' appears then the nūn sākin or tanwīn will change to mīm sākin مْ and will be recited with غُنَّہ (ghunna).

iv. Suppressed Pronunciation (ikhfā') إِخْفَاء

The literal meaning of إِخْفَاء (ikhfā') is to conceal. If after nūn sākin نْ or tanwīn besides six letters of Ḥurūf-e-Ḥalqī خ غ ح ع ه ء, the six letters of yarmalūn يَرْمَلُوْن and the letter ب bā', if any other letter appears then the nūn sākin or tanwīn will be recited with إِخْفَاء (ikhfā').

COMMON ERRORS MADE DURING RECITATION OF THE HOLY QUR'ĀN

Errors which are made while reciting the Holy Qur'ān can be classified as:

i. Major Errors ii. Minor Errors

Major Errors:

1. To recite one letter in place of another

i. Instead of reciting اَلْحَمْدُ (*Alḥamdu*) one recites اَلْعَمْدُ (*Al'amdu*)

ii. In a world one recites س (*Sīn*) instead of ث (*Thā'*) or ت (*Tā'*) instead of ط of (*Ṭā'*).

2. To add a letter to a world

One adds و (*Wāw*) after د (*Dāl*) and ى (*Yā'*) after ه (*Hā'*). Thus reads

اَلْحَمْدُ لِلّٰهِ (*Alḥamdu lillāhi*) as اَلْحَمْدُوْ لِلّٰهِى (*Alḥamdūlillāhī*)

3. To delete a letter from a word

Not to recite the و (*Wāw*) in a word. e.g. to read لَمْ يُوْلَدْ (*Lam yūlad*) as لَمْ يُلَدْ (*Lam yulad*).

4. To recite one *Ḥarkat* in place of another

To recite (*Kāf*) with *Kasrah* instead of with *Fatḥah.* e.g. To recite إِيَّاكِ (*Iyyāki*) instead of إِيَّاكَ (*Iyyāka*) or to recite (*Alif*) with *Fatḥah* instead of with *Kasrah.* e.g. To recite اَهْدِنَا (*Ahdinā*) instead of اِهْدِنَا (*Ihdinā*).

5. To recite *Ḥarkat* instead of *Jazm*

To recite اَنْعَمْتَ (*An'amta*) as اَنْعَمَتَ (*An-'amata*) or as اَنَعَمَتَ (*Ana-'amata*)

Minor Errors:

The errors made when a person does not follow any of those rules which show the beauty of the Holy Qur'ān. e.g. not to recite the ر (Rā') in صِرَاطَ (*Ṣirāṭa*) with a full mouth when it has a Fatḥah or not to recite the two (Lām) in (Allāh) with a full mouth when there is a Fatḥah or a Ḍammah before them, or not to make *Ghunna, Ikhfā'* or *Madd.*

THE HOLY QUR'ĀN

أُتْلُ مَآ أُوْحِيَ إِلَيْكَ مِنَ الْكِتٰبِ

utlu mā ūḥiya ilaika minal kitābi

Recite that which has been revealed to thee of the Book.
(29:46)

CORRECT RECITATION OF THE HOLY QUR'ĀN

To recite the Holy Qur'ān correctly, one should pay special attention to the following:

1. Ḥarakāt (حَرَكَات): How much to prolong or shorten a sound.
2. Ramūz-e-Auqāf (رُمُوْز اَوْقَاف): Pause and stop Signs contained within the Arabic text of the Holy Qur'ān.
3. Makhārij (مَخَارِج): Correct pronunciation of the alphabets.
4. **Correct combinations.**
5. I'rāb (اِعْرَاب): Proper punctuation.

THE SHORT VOWELS (ḥarakāt حَرَكَات)

There are three vowel marks in Arabic which are used above or under a letter to change its sound in a certain way. These vowels, which are called fatḥah فَتْحَة, ḍammah ضَمَّة and kasrah كَسْرَة are explained here:

1. **fatḥah** فَتْحَة: A raised hyphen placed over the pertinent consonant is called fatḥah ___َ___ . The sound symbol is "a" and its nearest correspondent in English is the word "rash". In Arabic the word "rash" will be written as رَيْش and its transliteration will be "a" as in "clash".

2. **ḍammah** ضَمَّة: A mark ___ُ___ written over the pertinent consonant is called ḍammah. The sound symbol for it is "u" and its nearest correspondent in English is the vowel sound in the word "wood". In Arabic, the word "bush" will be written as بُش and its transliteration will be "u" as in "Push".

3. **kasrah** كَسْرَة: A hyphen ___ that is placed under the pertinent consonant is called kasrah. The sound symbol for kasrah is "i" and its nearest correspondent in English is the vowel sound in the word "bid". In Arabic, the word will be written as بِدْ and its transliteration will be "i" as in "Bill"

The length of sound of **fatḥah** فَتْحَة , **ḍammah** ضَمَّة and **kasrah** كَسْرَة is same.

4. **sukūn/Jazm** سُكُوْن / جَزْم: When a consonant is pronounced without any vowel mark, the absence of the vowel is indicated by the sign ___ or ___ placed over the pertinent consonant. This sign is called sukūn or Jazm.

LETTERS WITH VOWEL MARKS: mutaḥarrik ḥurūf مُتَحَرِّكْ حُرُوْف

In Arabic a letter bearing the vowel mark is called mutaḥarrik. With the addition of vowel marks sound of the Arabic letters changes as follows:

LETTERS WITH VOWEL MARK FATḤAH فَتْحَة

To pronounce a letter bearing fatḥah the mouth should be opened but the letter should be uttered in a very short form. For instance بَ (ba) will be pronounced as 'B' is pronounced in the word 'But'.

خَ	حَ	جَ	ثَ	تَ	بَ	ءَ	أَ	Arabic Alphabet
Kha	Ḥa	Ja	Tha	Ta	Ba	’a	a	**Pronunciation**
ضَ	صَ	شَ	سَ	زَ	رَ	ذَ	دَ	Arabic Alphabet
Ḍa	Ṣa	Sha	Sa	Za	Ra	Dha	Da	**Pronunciation**
لَ	كَ	قَ	فَ	غَ	عَ	ظَ	طَ	Arabic Alphabet
La	Ka	Qa	Fa	Gha	‘a	Ẓa	Ṭa	**Pronunciation**
			يَ	هَ	وَ	نَ	مَ	Arabic Alphabet
			Ya	Ha	Wa	Na	Ma	**Pronunciation**

LETTERS WITH VOWEL MARK ḌAMMAH ضَمَّةٌ

To pronounce a letter with ḍammah lips should be rounded and the letter should be uttered in a very short form. بُ (bu) is pronounced as 'B' is pronounced in the word 'Bush'.

خُ	حُ	جُ	ثُ	تُ	بُ	ءُ	أُ	Arabic Alphabet
Khu	Ḥu	Ju	Thu	Tu	Bu	’U	U	**Pronunciation**
ضُ	صُ	شُ	سُ	زُ	رُ	ذُ	دُ	Arabic Alphabet
Ḍu	Ṣu	Shu	Su	Zu	Ru	Dhu	Du	**Pronunciation**
لُ	كُ	قُ	فُ	غُ	عُ	ظُ	طُ	Arabic Alphabet
Lu	Ku	Qu	Fu	Ghu	‘u	Ẓu	Ṭu	**Pronunciation**
			يُ	هُ	وُ	نُ	مُ	Arabic Alphabet
			Yu	Hu	Wu	Nu	Mu	

LETTERS WITH VOWEL MARK KASRAH كَسْرَةٌ

To pronounce a letter with kasrah the voice should be stretched downward and should be short. بِ (bi) will be pronounces as if one is saying the English word "bit" without pronoucing the letter "t".

خِ	حِ	جِ	ثِ	تِ	بِ	ءِ	إِ	Arabic Alphabet
Khi	Ḥi	Ji	Thi	Ti	Bi	’i	i	**Pronunciation**
ضِ	صِ	شِ	سِ	زِ	رِ	ذِ	دِ	Arabic Alphabet
Ḍi	Ṣi	Shi	Si	Zi	Ri	Dhi	Di	**Pronunciation**
لِ	كِ	قِ	فِ	غِ	عِ	ظِ	طِ	Arabic Alphabet
Li	Ki	Qi	Fi	Ghi	‘i	Ẓi	Ṭi	**Pronunciation**
			يِ	هِ	وِ	نِ	مِ	Arabic Alphabet
			Yi	Hi	Wi	Ni	Mi	**Pronunciation**

EXERCISE

Letters with mixed vowel marks

هُ	هِ	هَ	ءَ	ءُ	ءِ	أُ	إِ	أَ
غَ	حَ	حِ	حُ	حَ	عَ	عُ	عِ	عَ
كَ	قَ	قِ	قُ	خُ	خَ	خِ	غِ	غُ
ىُ	شِ	شُ	شَ	جِ	جَ	جُ	كُ	كِ
نَ	لَ	لُ	لِ	ضُ	ضِ	ضَ	ىَ	ىِ
دُ	طَ	طُ	طِ	رِ	رُ	رَ	نِ	نُ
ذُ	ظُ	ظِ	ظَ	تِ	تَ	تُ	دَ	دِ
سِ	زَ	زُ	زِ	ثِ	ثَ	ثُ	ذَ	ذِ
وُ	فَ	فُ	فِ	صُ	صِ	صَ	سُ	سَ
نَ	مَ	مُ	مِ	بِ	بُ	بَ	وِ	وَ

Note: The letter ا (alif) with any diacritical mark is no more ا (alif), it becomes ء (hamzah). So with any diacritical mark the sounds of ا (alif) and ء (hamzah) are same.

While practicing, in the above excercise, utterance should be short and quick. Read only one letter at a time and write transliteration below the letter. Stop after uttering each letter so that you have control over your breath. It will help you to utter the words correctly.

EXERCISE

READING TWO OR MORE LETTERS TOGETHER

In order to gain fluency in reading two or more letters at a time, read the letters given below continually. In reading the letters continually their sounds should not be mixed up. i.e., Sound of one letter should not be mixed with that of the other. For example, لَاُ should be read separately as "la-'u" and not together as "lau". The sound of اَ (hamzah) should not be mixed up with the sound of ل (lām). Similarly, word سَمِعَ should be read separately as "sa-mi-'a" and not together as "samia" If you read it as "samia" you will be mixing up the sound of letter م (mīm) with its preceding letter س (sīn). So read every letter separately but without pausing between the letters so that the complete word is uttered fluently.

لَاُ	قِاَ	ثُقِ	ثَقُ	ثِق	اِب	اُبُ	اَبَ
بَهُ	هَةِ	تِهَ	مَهُ	هِمَ	هُمِ	جُاِ	جِاُ
شَعُ	عُفِ	شُعِ	عَفَ	بَةُ	بُهِ	هُوَ	بِهَ
غُنِ	لِاَ	ثَخُ	جُخُ	ثِخَ	حِوُ	حَوَ	حُوَ
طَلَ	اِ رَ	رِمَ	رَوَ	فُرِ	لَرَ	تُاِ	نِذُ
جُمِعَ	جَمَعَ	سُمِعَ	سَمِعَ	فُعِلَ	فِعِل	فُعُلُ	فَعَلَ
مَعَكَ	بَلَدِ	عُرِضَ	عَرَضَ	حُمِدَ	حَمِدَ	اَ مَرَ	مَكَثَ
قُتِلَ	قَتَلَ	ذَكَرَ	ذُكِرَ	مَئِذَ	خَسَفَ	بَرِقَ	نُفِخَ
اَجَلَ	فِئَةُ	كِلِلِ	كِلَاُ	نُكِاَ	لِكُاَ	سُاِلَ	سَاَلَ
صَدَمَ	رَطَبُ	خَلَقَ	فَلَقِ	وَلِيَ	مِلكَ	نَذَرَ	رَجُلُ

THE LONG VOWELS (ḥurūf-e-madd حُرُوْفِ مَدّ)

ا ('alif) preceded by َ (fatḥah): ا + َ ; وْ (wāw) preceded by ُ (ḍammah): وْ + ُ and يْ (yā') preceded by ِ (kasrah): يْ + ِ are letters of prolongation. They stretch the sound of preceding letters. In Arabic the sign ~ (madd) expresses the meaning of stretching so these three letters ا ('alif), وْ (wāw) and يْ (yā') are called "ḥurūf-e-madd" after their character or quality. For example بَ (ba), بُ (bu), بِ (bi) are when followed by ا , وْ , يْ will be read long. They will be read as بَا "bā", بُوْ "bū", and بِيْ "bī" respectively. In transliteration, a sign is used over the symbol of short vowel. These must be pronounced long, otherwise, sound of a letter will be dropped. For example, if the word بُوْ "bū" is read as بُ "bu" (with a short sound) we will be dropping the sound of وْ "wāw" from the word. So it must be pronounced long as بُوْ "bū".

1. ب + َ + ا (bā'+ fatḥah + alif) = بَا (bā). Its nearest corresponding sound in English is the vowel in word "far". In transliteration it is represented by the symbol "ā". Transliteration of Arabic word صَبَاحٌ will be written as "ṣabāḥun".

2. ب + ُ وْ + (bā' + ḍammah + wāw with sukūn) = بُوْ (bū). Its nearest corresponding sound in English is in the word "Soon". In transliteration it is represented by the symbol "ū". Transliteration of Arabic word أُسْبُوْعٌ will be written as "usbū'un".

3. ب + ِ يْ + (bā' + kasrah + ya' with sukūn) = بِيْ (bī). Its nearest corresponding sound in English is in the word "She". In transliteration it is represented by the symbol "ī". Transliteration of Arabic word دَقِيْقَةٌ will be written as "daqīqatun".

Pronounce each word in the Table keeping in mind the above rules:

هُوْ	اِیْ	اُوْ	ئِیْ	ءُوْ	ءَا
حَا	عِیْ	عُوْ	عَا	هَا	هِیْ
خِیْ	غِیْ	غَا	غُوْ	حُوْ	حِیْ
كِیْ	قُوْ	قِیْ	قَا	خُوْ	خَا
شَا	جِیْ	جُوْ	جَا	كُوْ	كَا
ضِیْ	يِیْ	يَا	يُوْ	شُوْ	شِیْ
نِیْ	لِیْ	لُوْ	لاَ	ضُوْ	ضَا
طُوْ	رَا	رُوْ	رِیْ	نُوْ	نَا
تِیْ	دُوْ	دَا	دِیْ	طِیْ	طَا
ذَا	ظُوْ	ظَا	ظِیْ	تُوْ	تَا

SOME EXAMPLES OF THE SHORT AND LONG VOWELS

Arabic		English	
Fatḥah as in	بَيْنَ	(baina)	a (as in bat)
Fatḥah as in	دَار	(dār)	ā (as in far)
Fatḥah as in	أَتْقَٰكُمْ	(atqākum)	u (as in cut)
Fatḥah as in	يَسْعَٰى	(yas'ā)	e (as in her)
Kasrah as in	اَلْبِنْتُ	(al-bintu)	i (as in pin)
Kasrah as in	دَارِیْ	(dārī)	ī (as in capital)
Ḍammah as in	زُرْ	(zur)	u (as in put)
Ḍammah as in	دُوْنَ	(dūna)	ū (as in lunar)
Ḍammah as in	بُهِتَ	(buhita)	o (as in Holy)

MARKS FOR LONG VOWELS

In the previous lesson, it has been stated that letters یْ, وْ, اَ, are "letters of prolongation" (ḥurūf-e-madd). These letters prolong or stretch the preceding sound. However, sometimes sound of words is prolonged without the presence of ḥurūf-e-madd. In such cases,the shape of the short vowel is changed as follows:

The sign of fatḥah, instead of slanting, is written vertical. Thus, ا + ـَـ (alif plus fatḥah) is written as ـٰـ and بَا (bā) is written as بٰ (bā). The sign of ḍammah ـُـ is written with upside instead of downside as ـٗـ (ring shape is moved from upside to lower side). Thus, وْ + ـُـ is written as ـٗـ and بُوْ (bū) is written as بٗ (bū). The sign of kasrah ـِـ instead of crosswise is written vertical under the letter like ـٖـ and یْ + ـِـ (yā' and kasrah) is written as ـٖـ . Thus, بِیْ (bī) is written as بٖ (bī).

So ـٰـ , ـٗـ , ـٖـ , are representatives of long vowels and they are called fatḥah ishbā'iyyah فَتْحَة اِشْبَاعِيَّة, ḍammah ishbā'iyya ضَمَّة اِشْبَاعِيَّة and kasrah ishbā'iyyah كَسْرَة اِشْبَاعِيَّة respectively.

The Arabic word ishbā' (اِشْبَاعْ) means to render the sound full. Thus, when fatḥah, ḍammah and kasrah sound like long vowels, there shape changes and these are called fatḥah ishbā'iyyah, ḍammah ishbā'iyyah and kasrah ishbā'iyyah, respectively. This reflects change in the sound of fatḥah, ḍammah and kasrah.

EXERCISE

ـٖـ	ـٗـ	ـٰـ	ـٗـ	ـٗـ	ـٰـ	ـٰـ
ـٰـ	ـٗـ	ـٖـ	ـٰـ	ـٖـ	ـٗـ	ـٖـ

EXERCISE

كِتٰبُ	مَاٰرِبُ	مٰلِكِ	فَرَضْنٰهَا	اٰمَنَ	اٰدَمَ	فِيْهِ
kitābu	maāribu	māliki	faraḍnāhā	āmana	ādama	fīhī
خَطٰيٰكُمْ	اِلٰفِهِمْ	سُبْحٰنَكَ	لِلْكٰفِرِيْنَ	اٰذٰنِهِمْ	اٰيٰتِنَا	سَمٰوٰتِ
بِمُزَحْزِحِهٖ	بَعْدِهٖ	نُوْرِهٖ	تُرْزَقٰنِهٖ	اِبْرٰهٖمَ	عِبٰدَاتُ	يٰدَاوٗدُ
يَسْتَوٗنَ	نَاٰبِجَانِبِهٖ	قُرْاٰنَهٗ	وُوٗرِىَ	مَوْءٗدَةُ	سُبْحٰنَهٗ	كَلِمَتُهٗ

SUPER LONG VOWELS: مَدَّات MADDĀT

Arabic letters bearing short vowels followed by ىْ , وْ , ا are stretched and pronounced long. So ىْ , وْ , ا for their stretching quality are called حُرُوْفِ مدّات (ḥurūf-e-maddāt) or long vowels. Sometimes, these long vowels are further prolonged. To indicate this extra prolongation the signs ~ ~ are used over the letters. Thus, these signs are called مَدَّات maddāt or super long vowels.

There are two basic causes for using the super long vowels:

1) Voice of hamzah أ , ءَ occurring after long vowel or its representative mark makes the voice super long. For example, in the word سِيْئَتْ sī'at, there is ء hamzah after ى yā'. Therefore, long vowel ى yā' will become super long because of its following ء hamzah and it will be written with a ~ madd and read with super prolonged voice as سِيْٓئَتْ (sīī'at). Similarly, يَا اٰدَمُ yā ādamu will be come يَآ اٰدَمُ (yāā āādamu).

The super long vowels are of two kinds:

1. Madd-e-Aṣlī مَدِّ اَصْلِى

2. Madd-e-Far'ī مَدِّ فَرْعِى

1. Madd-e-Aṣlī مَدِّ اَصْلِى

The *madd* where after the letters of *madd* there is no ء hamzah or ـْـ sukūn. The letters of Madd-e-Aṣlī مَدِّ اَصْلِى are three:

i. **An Alif ا before which there is a letter with a Fatḥah.**

ii **A Wāw و before which there is a letter with Ḍammah.**

iii. **A Yā' ى before which there is a letter with Kasrah.**

e.g.

نُوْحِيْهَا وَاُوْتِيْنَا اُوْذِيْنَا

nūḥīhā wa ūtīnā ūdhīnā

2. Madd-e-Far'ī مَدِّ فَرْعِى

The *madd* where after the letters of madd there is a hamzah ء or a sukūn ـْـ.

e.g.

مَآ اَوْحٰے بِضَآرِّيْنَ هٰٓؤُلَآءِ وَالْمَلٰٓئِكَةِ

walmalā'ikati hā'ulāi biḍā-arrīna mā auḥā

There are four types of Madd-e-Far'ī مَدِّ فَرْعِى:

i. Madd-e-Muttaṣil مَدِّ مُتَّصِل

ii. Madd-e-Munfaṣil مَدِّ مُنْفَصِل

iii. Madde-e-'Āriḍ Waqfī مَدِّ عَارِضْ وَقْفِی

iv. Madd-e- Lāzim مَدِّلاَزِمْ

Madd-e-Muttaṣil مَدِّ مُتَّصِلْ (Contiguous madd)

If ء hamzah occurs in the same word after long vowel, the super long vowel is used which is called مَدِّ مُتَّصِلْ madd-e-muttaṣil (contiguous madd). So, نِسَاءٌ nisā'un will become نِسَآءٌ nisāā'un. e.g.

	ـَ	ـِ	ـُ
ا	اَوْلِيَآءَ	خَزَآئِنُ	مَنْ يَّشَآءُ
و	اَلسُّوْٓءَ	مِنْ سُوْٓءٍ	لَتَنُوْٓاُ
ی	وَجِائْٓءَ		يُضِيْٓءُ

Madd-e-Munfaṣil مَدِّ مُنْفَصِلْ (Separable madd)

If a word has long vowel in its end and its following word is beginning with the voice of ء hamzah here مدّ مُنْفَصِلْ separable madd ~ (Super long vowel) will occur. Thus, اَلاَ اِنَّهُمْ alā-innahum will become اَلآ اِنَّهُمْ alāā-innahum. Similarly, لاَ يَسْتَحْيِي اَنْ يَّضْرِبَ lā yastaḥyī añyyaḍriba will become لاَ يَسْتَحْيِيٓ اَنْ يَّضْرِبَ lā yastaḥyiī añyyaḍriba. e.g.

	ـَ	ـِ	ـُ
ا	اَتٰٓى اَمْرُ اللّٰهِ	لَآ اِلٰهَ	كَمَآ اُمِرْتَ
و	فَاتَّبَعُوْٓا اَمْرَ	تُوْبُوْٓا اِلَيْهِ	قَالُوْٓا اُوْذِيْنَا
ی	وَتَرْحَمْنِيْٓ اَكُنْ	وَيَهْدِيْٓ اِلَيْهِ	بِعَهْدِيْٓ اُوْفِ

Madd-e-'Āriḍ Waqfī مَدِّ عَارِضْ وَقْفِیْ

That madd where after the letters of madd, the ḥarkat of the last letter of the word, due to stopping, will be changed temporarily into a sukūn.

e.g.

ا	خَلَقَ الْاِنْسَانِ	فِی الْمِیْزَانِ	لَھُمُ الْاَبْوَابُ
و	لَوْتَشْعُرُوْنَ	وَاَطِیْعُوْنِ	کُنْ فَیَکُوْنُ
ی	مِنَ الْمُنْذِرِیْنَ	سَیَهْدِیْنِ	لَهُو الْعَزِیْزُ الرَّحِیْمُ

Madd-e-Lāzim مَدِّ لَازِمْ

Madd-e-Lāzim مَدِّ لَازِمْ is that madd where after the letters of madd, there is an original (aṣlī اَصْلِیْ) sukūn (i.e., the sukūn which is part of the word whether one stops or not.) e.g.

ضَآلِّیْنَ بِضَآرِّیْنَ آٰلْئٰنَ الٓمّٓ الٓمّٓرٰ الٓرٰ حٰمٓ

If a sukūn or tashdīd bearing letter occurs after the long vowel and the long vowel is necessary to save it from dropping, a *madd* is brought as in the words: ضَآلِّیْنَ ـ آٰلْئٰنَ

EXERCISE

یٰٓاٰدَمُ- لٰکِنَّا اَهْدٰی- یٰٓا اِبْرٰهِیْمُ- جَآءُوْ اَبَاهُمْ وَجِآیْٓءَ یَوْمَئِذٍ- وَرِثَهٗٓ اَبَوَاهُ- بَنُوْٓ اِسْرَآئِیْلَ -
آٰلْئٰنَ - ضَآلًّا - آٰللّٰهُ - مُدْ هَآمَّتٰنِ - اٰمِّیْنَ - حَآجُّوْنِّیْ - آٰلذَّکَرَیْنِ - وَلَا تَتَّبِعَآنِّ - حَآدَّ اللّٰهَ -
تَاْمُرُوْٓنِّیْ - وَلَا الضَّآلِّیْنَ -

While stopping during the recitation of the Holy Qur'ān, the last letter of the word, on which one is stopping, will be pronounced as quiescent. Thus, if the second last letter of the word, on which one is halting is a long vowel it creates a condition of super long vowel and the ending of the word is prolonged. For Example, the word تَعْلَمُوْنَ (ta'lamūna) on stoping will become تَعْلَمُوْنْ (ta'lamūn). In such cases long vowels are, generally, read as super long vowels.

PLIABLE LETTERS حُرُوْفُ اللِّيْن (ḥurūfullīn)

If the quiscent letters وْ and يْ are preceded by ــَـ fatḥah the preceding letter will be pronounced and the sound will travel softly over or below the following letter. Consequently the sound will make curve from over or below the letter. For example the combination وْ + بَ will be read as بَوْ "bau" as in English word "bowl" without the letter "l" and the combination يْ + بَ will be read as بَيْ "bai" as in English word "bat". Thus the character of وْ and يْ is different when preceded by fatḥah as compared to their character when preceded by ــُـ ḍammah and ــِـ kasrah. So they are now pliable letters (ḥurūfullīn) instead of letter of prolongation (ḥurūf-e-madd). As for time, ḥurūf-e-madd and ḥurūfullīn are equal. Only in shape their sound is different.

ثَيْ	ثَوْ	تَيْ	تَوْ	بَيْ	بَوْ	اَيْ	اَوْ
thai	thau	tai	tau	bai	bau	'ai	'au
رَيْ	قَوْ	كَيْ	حَوْ	عَيْ	عَوْ	زَيْ	زَوْ
هَيْ	شَيْ	وَوْ	سَوْ	لَيْ	لَوْ	سَيْ	فَوْ

رَيْبَ	يَيْنِ	حَيْثُ	غَيْبِ	فَوْزُ
raiba	yaini	ḥaithu	ghaibi	fauzu
زَوْجُ	دَيْنَ	دَوْرُ	خَيْطُ	خَوْفَ
فَوْقَ	ذَوْقُ	كَيْفَ	زَيْتُ	رَوْحُ

THE HOLY QUR'ĀN

إِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ

inna hādhal qur'āna yahdī lillatī hiya aqwamu

Surely, this Qur'ān guides to what is most right. (17:10)

RAMŪZ-E-AUQĀF (STOP SIGNS OR PAUSES)

The various signs used in the Holy Qur'ān to stop or pause while reciting the Holy Qur'ān can be divided into the following three categories:

1. Signs of Waqf-e-tām (وقف تام)
2. Signs of Waqf-e-kāfī (وقف كافى)
3. Signs of Waqf-e-ḥasan (وقف حسن)

Waqf-e-tām (وقف تام): It means to stop at a world where meaning of the words which follow the word at which one stops has no relationship either with the word at which one stops or with the words which precede it. e.g. In the following verse the subject matter ends at the word يَسْمَعُوْنَ (*yasma'ūna*) and a different subject matter starts with the words following يَسْمَعُوْنَ (*yasma'ūna*):

إِنَّمَا يَسْتَجِيْبُ الَّذِيْنَ يَسْمَعُوْنَ ط وَالْمَوْتٰى يَبْعَثُهُمُ اللّٰهُ

innamā yastajībulladhīna yasma'ūn walmautā yab'athuhumullāhu

Only those who listen sincerely respond. And *as for* the dead, Allāh will raise them *to life.* (6:37)

Therefore, after يَسْمَعُوْنَ (*yasma'ūna*) a waqf-e-tām sign is given. *Waqf-e-tām* signs include the following: **O** , ط , م

Waqf-e-kāfī (وقف كافى): It means to stop at such a place where the sentence is complete. However, the words which follow the word at which one stops have a connection of only the meaning and not the word of the sentence which precedes. e.g. In the following verse:

وَمَآ أُنْزِلَ مِنْ قَبْلِكَ ج وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ O

wamā unzila min qablik wa bil ākhirati hum yūqinūn

And that which was revealed before thee, and they have firm faith in what is *yet* to come. (2:5)

in the word مِنْ قَبْلِكَ (*min qablik*) a statement has been made about the righteous people. However, in the part coming after مِنْ قَبْلِكَ (*min qablik*) also a characteristic of the righteous people is mentioned. Therefore, a stop at مِنْ قَبْلِكَ (*min qablik*) cannot be a Waqf-e-tām. Rather, it will be a Waqf-e-kāfī. This category of stop signs contains only one sign: "ج"

Waqf-e-ḥasan (وقف حسن): It means to stop at a word where the sentence is complete. However, there is a connection in both meaning and word of the sentences which precede or follow. e.g. In the verse:

أُولَٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ق وَ أُولَٰٓئِكَ هُمُ الْمُفْلِحُوْنَ 0

ulā'ika 'alā hudammirrabihim wa ulā'ika humul mufliḥūn

It is they who follow the guidance of their Lord and it is they who shall prosper. (2:6)

at the word مِنْ رَّبِّهِمْ (*mirrabihim*) a statement about the righteous people has been completed. However, in the next sentence again a statement about the righteous people is being made. Therefore, the stop at رَّبِّهِمْ (*rabbihim*) is a Waqf-e-ḥasan. The Waqf-e-ḥasan category contains the following stop signs: " ز " صں " ق " صلے " قلے " صل "

In Waqf-e-tām and Waqf-e-kāfī the reading will be initiated after stopping on the sentence. It will not be necessary to repeat. If Waqf-e-ḥasan is made on an *Āyat* the reading will be initiated after the *Āyat*, otherwise, it will be necessary to repeat.

If one stops at a place where the sentence is incomplete and there is every type of connection with that which is preceding or following it and also meaning is distorted. Such a stop is called Waqf-e-qabīḥ (وقف قبيح). e.g.

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْرَبُوا الصَّلٰوةَ

yā ayyu halladhīna āmanū lā taqrabuṣṣalāta

O ye who believe! approach not Prayer ... (4:44)

Besides the above mentioned stop signs there are some other stop signs. All stop signs are briefly explained here:

O or ▯

This is a sign written on the completion of a verse. Basically this is the abbreviation of a letter ة which is the sign of an āyat (verse). We should stop here. For rules regarding stopping or not stopping at لا O sign, please see below under the sign: لا (Lā, No).

Example:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ O الرَّحْمٰنِ الرَّحِيْمِ O مٰلِكِ يَوْمِ الدِّيْنِ O
اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ O اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ O صِرَاطَ
الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ O

alhamdu lillāhi rabbil 'ālamīn • arrahmā nirrahīm • māliki yaumiddīn • iyyāka na'budu wa iyyāka nasta'īn • ihdi nassirātal mustaqīm • sirātalladhīna an'amta 'alaihim, ghairil maghdūbi 'alaihim wa laddua allīn

All praise belongs to Allāh, Lord of all the worlds, The Gracious, the Merciful, Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us in the right path --The path of those on whom Thou has bestowed *Thy* blessings, those who have not incurred displeasure, and those who have not gone astray. (1:1-7)

م (Mīm):

This stop sign is an abbreviation of the word لازم (lāzim) . It is a mandatory stop sign. One **MUST** stop at this sign. So stop and take a breath.

Example:

وَمَا يَعْلَمُ تَأْوِيْلَهٗٓ اِلَّا اللّٰهُ ۘ وَالرّٰسِخُوْنَ فِى الْعِلْمِ يَقُوْلُوْنَ اٰمَنَّا

بِهٖ ۙ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ ٥

wamā ya'lamu ta'vīlahū illallāh warrāsikhūna fīl 'ilmi yaqūlūna āmannā bihī kullummin 'indi rabbinā wa mā yadhdhakkaru illā ulul albāb

And none knows its *right* interpretation except Allāh and those who are firmly grounded in knowledge; they say, 'We believe in it; the whole is from our Lord.' -- And none heed except those gifted with understanding. (3:8)

ط (Tā'):

This stop sign is an abbreviation of the word مُطْلَقْ (*muṭlaq*). We should stop at this sign but bearing in mind that the message is not complete and there is a follow up statement for explanation. There may be something else related to the subject matter which could be in the next (following) part of the recitation. If you stop at this sign it is not necessary to repeat the last word.

Example:

وَاِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَهُوَ يَعِظُهٗ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ؕ اِنَّ الشِّرْكَ

لَظُلْمٌ عَظِيْمٌ ٥

wa idh qāla luqmānu li ibnihī wa huwa ya'iẓuhū yā bunayya lā tushrik billāh innashshirka laẓulmun 'aẓīm

And *remember* when Luqmān said to his son while exhorting him, 'O my dear son! associate not partners with Allāh. Surely, associating partners *with God* is a grievous wrong.' (31:14)

ج (Jīm):

This stop sign is an abbreviation of the word جَائِز (*Jā'iz*)It is an optional stop sign. It is better to stop but you may or may not stop at this sign.

Example:

وَلَقَدْ اَنْزَلْنَآ اِلَيْكَ اٰيٰتٍۭ بَيِّنٰتٍ ج وَمَا يَكْفُرُ بِهَآ اِلاَّ الْفٰسِقُوْنَ٥

walaqad anzalnā ilaika āyātim bayyinātin wamā yakfuru bihā illal fāsiqūn

And surely We have sent down to thee manifest Signs, and none disbelieves in them but the disobedient. (2:100)

ز (Zā):

This stop sign is an abbreviation of the word مُجَوَّز (*mujawwaz*). Although stop is permissible, it is better not to stop at this sign.

Example:

وَمَا تَفْعَلُوْا مِنْ خَيْرٍ يَّعْلَمْهُ اللّٰهُ ؕ وَتَزَوَّدُوْا فَاِنَّ خَيْرَالزَّادِ التَّقْوٰى ز
وَاتَّقُوْنِ يٰٓاُولِى الْاَلْبَابِ٥

wamā taf'alū min khairiñyya'lam hullāhu wa tazawwadū fa inna khairazzādittaqwā wattaqūni yā ulil albāb

And whatever good you do, Allāh knows it. And furnish yourselves with *necessary* provisions, and surely, the best provision is righteousness. And fear Me *alone*, O men of understanding. (2:198)

صں (Ṣād):

This stop sign is an abbreviation of the word مُرَخَّصٌ (*murakhkhaṣ*) This sign appears somewhere in the middle of a verse. It is better to combine the previous part of the verse with the next part. But if one cannot do so because of shortness of breath, then one may stop.

Example:

أُولَٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى ص فَمَا رَبِحَتْ تِّجَارَتُهُمْ وَمَا كَانُوْا مُهْتَدِيْنَ۝

ulā'ikalladhī nashtara wuḍḍalālata bil hudā famā rabiḥattijāratu hum wamā kānū muhtadīn

These are they who have taken error in exchange for guidance; but their traffic has brought them no gain, nor are they rightly guided. (2:17)

قلے (Qāf, Lām, Yā'):

This stop sign is an abbreviation of the words اَلْوَقْفُ اَوْلٰى (*al-waqfu aulā*). It means to stop at this sign is better. However, one can continue without stopping.

صلے (Ṣād, Lām, Yā'):

This stop sign is an abbreviation of the words اَلْوَصْلُ اَوْلٰى (*al-waṣlu aulā*). It means to read without stopping is better. However, stop is also permissible. When this sign appears, combine the first part with the next part of the verse.

Example:

وَإِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْٓا اٰمَنَّا ۚ وَإِذَا خَلَوْا إِلٰى شَيٰطِيْنِهِمْ ۙ قَالُوْٓا إِنَّا مَعَكُمْ ۙ إِنَّمَا نَحْنُ مُسْتَهْزِءُوْنَ ۝

wa idhā laqulladhīna āmanū qālū āmannā wa idhā khalau ilā shayāṭīnihim qālū innā ma'akum innamā naḥnu mustahzi'ūn

And when they meet those who believe, they say: 'We believe'; but when they are alone with their ringleaders they say: We are certainly with you; we are only mocking.' (2:15)

قف (Qif):

This stop sign is an abbreviation of the words يَقِفُ عَلَيْهِ الْوَاقِفُ (*yaqifu 'alaihil wāqifu;* the one who stops here). The reader must stop at this sign. It is written at those places where there is a chance that the reader may combine with the next part of the verse.

Example:

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَأْكُلُوْٓا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّآ أَنْ تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۚ قف وَلَا تَقْتُلُوْٓا أَنْفُسَكُمْ ۚ إِنَّ اللّٰهَ كَانَ بِكُمْ رَحِيْمًا ۝

yā ayyu halladhīna āmanū la ta'kukū amwālakum bainakum bilbāṭili illā an takūna tijāratan 'an trāḍimminkum walā taqtulū anfusakum innallāha kāna bikum raḥīmā

O ye who believe! devour not your property among yourselves by unlawful means, except that *you earn* by trade with mutual consent. And kill not yourselve, Allāh is Merciful to you. (4:30)

س (Sīn) or سکتہ (Saktah):

Without re-breathing give a short pause and then continue the recitation of the Holy Qur'ān.

Example:

قَالاَ رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا سکتہ وَ اِنْ لَّمْ تَغْفِرْلَنَا وَ تَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ0

qāla rabbanā ẓalamnā anfusana wa illam taghfirlanā wa tarḥamnā lanakūnanna minal khāsirīn

They said, 'Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost.' (7:24)

وقف (Waqf, Pause):

Waqf verbally means to stop. Conventionally it means to stop at a word for the duration normally a person takes to breath with the intention to continue the recitation. While doing *waqf* you should act upon the rules mentioned here under the title, "Ramūz-e-Auqāf". If you do waqf on a stop sign then you should resume recitation from the next word. However, if you do waqf without any sign, you should go one or two words back to resume recitation.

وقفہ (Waqfah, Pause):

This pause is longer than س or سکتہ. Conditions remain the same but the reader should give a longer pause.

Example:

رَبَّنَا لاَ تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ۚ رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ عَلَے الَّذِيْنَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهٖ ۚ وَاعْفُ عَنَّا ۗ وَاغْفِرْلَنَا ۗ وَارْحَمْنَا ۗ اَنْتَ مَوْلٰنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۝

rabbanā lā tu'ākhidhnā innasīnā au akhṭa'na rabbanā wa lā taḥmil 'alainā iṣran kamā ḥamaltahū 'alalladhīna min qablinā rabbanā wa lā tu ḥammilnā mā lā ṭāqatalanā bih wa'fu 'annā, waghfirlanā, warḥamnā anta maulāna fanṣurnā 'alal qaumil kāfirīn

Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our *sins*, and grant us forgiveness and have mercy on us; Thou art our Master; so help us against the disbelieving people. (2:287)

لا (Lā, No):

This sign is an abbreviation of the words لاَ يُوْقَفْ عَلَيْهِ *(lā yūqaf 'alaihi).* This sign means NO. For the sake of better understanding we will divide the application of this sign into following groups:

a) **If it is inside the verse then DO NOT STOP.**

Example:

وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ ۙ فَقَالَ اَنْۢبِئُوْنِىْ بِاَسْمَآءِ هٰٓؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝

wa 'allama ādamal asmā'a kullahā thumma 'araḍahum 'alal malā'ikati faqāla ambi 'ūnī bi asmāi' hā'ulai' in kuntum ṣādiqīn

And He taught Adam all the names, then He put *the objects of* these *names* before the angels and said: 'Tell Me the names of these, if you are right.' (2:32)

b) **If it is at the completion of the verse i.e., over the sign O then you may or may not stop. Either way, it is right. e.g.**

If stopped at ۝ۙ

سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى ۝ۙ الَّذِىْ خَلَقَ فَسَوّٰى ۝ۙ

will be recited as:

سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى ۝ۙ اَلَّذِىْ خَلَقَ فَسَوّٰى ۝ۙ

sabbi ḥisma rabbikal a'la, alladhī khalaqa fasawwā

Glorify the name of thy Lord, the Most High, Who creates and perfects. (87:2-3)

NOT STOPPING AT ۝ۙ: In this case, the sign is regarded to be just لا, which means do not stop. One has to proceed on to the next word without pause, connecting the next word if need be.

STOPPING AT ۝ۙ: In this case, the sign is regarded to be just **O**, which is the sign of 'Āyat' meant for stopping. But the stop is observed following the stop rules given earlier.

Beginning the next word after ۝ۙ

There are three different situations:

1. If the word next to ۝ۙ begins with *shadda* ـّـ , the *shadda* ـّـ is replaced with

fathah ـَ or *kasrah* ـِ (depending upon the sign on the letter after the stop sign) when stopping on ۙ sign.

<u>With stopping read as</u> <u>Without stopping read as</u>

غَفُوْرًارَّحِيْمًا ۙ وَّ الْمُحْصَنٰتُ : غَفُوْرًارَّحِيْمًا ۙ وَّ الْمُحْصَنٰتُ - غَفُوْرًارَّحِيْمًا وَالْمُحْصَنٰتُ

ghafūrarrahīmā walmuhsanātu - ghafūrarrahīmañwwal muhsanātu

كُلَّ كَفَّارٍ عَنِيْدٍ ۙ مَّنَّاعٍ لِّلْخَيْرِ: كُلَّ كَفَّارٍ عَنِيْدٍ ۙ مَّنَّاعٍ لِّلْخَيْرِ - كُلَّ كَفَّارٍ عَنِيْدْ مَنَّاعٍ لِّلْخَيْرِ

kulla kaffārin ʻanīd mannāʻillil khairi - kulla kaffārin ʻanīdimmannā ʻillil khairi

وُجُوْهٌ يَّوْمَئِذٍ نَّاعِمَةٌ ۙ لِّسَعْيِهَا: وُجُوْهٌ يَّوْمَئِذٍ نَّاعِمَتُلِّسَعْيِهَا وُجُوْهْ يَوْمَئِذٍ نَّاعِمَهْ لِسَعْيِهَا

wujūh yauma'idhinnāʻimah li saʻyihā - wujūhuñyyauma'idhinnā ʻimatulli saʻyihā

2. If the word after ۙ begins with a blank ا *alif* and a ل lām or it begins with nūn quṭnī and a ل lām, the start is made with a fatḥah, and without nūn quṭnī:

عٰالَمِيْنَ ۙ الرَّحْمٰنِ الرَّ حِيْمِ ۝

ʻālamīnarrahmānirrahīm

changes to

عٰالَمِيْنْ ۙ اَلرَّحْمٰنِ الرَّ حِيْمِ ۝

ʻālamīn arrahmānirrahīm

3. If the word after ۙ begins with a blank ا *alif* or with a nūn quṭnī, but there is no ل lām after it, the word is then started with a sign, same as that of the third letter after ۙ .

هٰرُوْنَ اَخِى ۙ اُشْدُدْ بِهٖٓ اَزْرِىْ

hārūna akhī ushdud bihī azrī

changes to

هٰرُوْنَ اَخِى ۙ اشْدُدْ بِهٖٓ اَزْرِىْ

hārūna akhishdud bihī azrī

اِلَّانُفُوْرَا ۙ اِسْتِكْبَارًا فِى الْاَرْضِ

illā nufūra istikbāran fil arḍi

changes to

اِلَّانُفُوْرَا ۙ اسْتِكْبَارًا فِى الْاَرْضِ

illā nufūrastikbāran fil arḍi

ق (Qāf):

This stop sign is an abbreviation of the words قِيْلَ عَلَيْهِ الْوَقْفُ (*qīla 'alaihil waqfu).* Do not stop at this sign.

Example:

فَوَيْلٌ لِّلَّذِيْنَ يَكْتُبُوْنَ الْكِتٰبَ بِاَيْدِيْهِمْ ق ثُمَّ يَقُوْلُوْنَ هٰذَا مِنْ عِنْدِ اللّٰهِ لِيَشْتَرُوْا بِهٖ ثَمَنًا قَلِيْلاً ط

fa wailullilladhīna yaktubūnal kitāba bi aidī him thumma yaqūlūna hādhā min 'indillāhi li yashtarū bihī thamanan qalīla

Woe, therefore, to those who write the Book with their own hands and then say: 'This is from Allāh,' that they may take for it a paltry price. (2:80)

(Mu'āniqa - Three Dots):

This sign will never be found alone. Seeing a three-dot sign, the reader should look for another three-dot sign in the next part of the verse or even in the next verse. There are two possibilities.

a) If the three-dot sign appears either without any other sign accompanying it or as a combination of two similar signs at both places then the reader may choose either one of the places to stop, but only at ONE place.

Example:

وَ قَالَ الَّذِيْنَ كَفَرُوْا لَوْلاَ نُزِّلَ عَلَيْهِ الْقُرْاٰنُ جُمْلَةً وَّاحِدَةً ۛ كَذٰلِكَ ۛ لِنُثَبِّتَ بِهٖ فُؤَادَكَ وَرَتَّلْنٰهُ تَرْتِيْلاً ۝

wa qālalladhīna kafarū lau lā nuzzila 'alaihil qur'ānu jumlatañwwāḥidah kadhālika linuthabbita bihī fu'ādaka wa rattalnāhu tartīla

And those who disbelieve say, 'Why was not the Qur'ān revealed to him all at once? ' *We have revealed it* thus that We may strengthen thy heart therewith. And We have arranged it in the best form. (25:33)

b) If the three-dot sign appears in combination of dissimilar signs at both places then decide according to the other sign that appears alongwith the three-dot sign.

Example:

ذٰلِكَ الْكِتٰبُ لَارَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ۙ

dhālikal kitābu lā raiba fīh, hudallil muttaqīn

This is a perfect Book; there is no doubt in it; *it is* a guidance for the righteous. (2:3)

م (Mīm):

This م mīm is different from this ـم mīm, which is a mandatory stop sign. However, م mīm is a part of the recitation.

Example:

وَاٰمِنُوْا بِمَآ اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْآ اَوَّلَ كَافِرٍۢ بِهٖ ص

وَلَا تَشْتَرُوْا بِاٰيٰتِيْ ثَمَنًا قَلِيْلًا ز وَّاِيَّايَ فَاتَّقُوْنِ

wa āminū bimā anzaltu muṣaddiqallimā ma'akum walā takūnū awwala kāfirim bihī walā tashtarū bi āyātī thamanan qalīlan wa iyyāya fattaqūn

And believe in what I have sent down which fulfils that which is with you, and be not the first to disbelieve therein, and barter not My Signs for a paltry price, and take protection in Me alone. (2:42)

ن (Nūn):

This is similar to م. This is not a sign but is part of the recitation.

Example:

اِلٰى رَبِّكَ يَوْمَئِذِ ن الْمُسْتَقَرُّ ○

ilā rabbika yauma 'idhi nil mustaqar

With thy Lord *alone* will be the place of rest that day. (75:13)

RARE SIGNS

The following two signs are seldom used but these are important as far as their application is concerned. Therefore, it is important to know these signs.

صل (Ṣād, Lām):

This stop sign is an abbreviation of the words قَدْ يُوْصَل (*qad yūṣal*; it means that once a while one reads without stopping). It is better to stop at this sign but it is not mandatory.

كـ (Kāf, Hamzah):

This sign is an abbreviation of the word كَذٰلِكَ *(kadhālika)*, which means likewise. If you come across this sign, then look for the previous sign in the recitation. The same previous sign applies at this place as well.

ع ۶ (‘Ain, Rukū‘):

This sign will always be over the sign of a verse, i.e., 0 or ۝. This tells the reader that Rukū‘ is going to end at the completion of this particular verse.

RULES OF MAKING A STOP OR PAUSE

1. If the last letter has *sukūn* over it, no change takes place on stopping. e.g.,

كُوِّرَتْ ط *kuwwirat* = كُوِّرَتْ *kuwwirat*

2. If the last letter is *Hamzah* with double *fatḥah*, one of the *fatḥah* changes to an *alif*. e.g.

نِسَآءً ط = نِسَآءَا *nisā'a*

3. All *signs* on the last letter always change to a *sukūn,* e.g.

فِيْهِ ط = فِيْهْ *fīh* • شُهَدَآءُ ط = شُهَدَآءْ *shuhadā* • مَلَكٌ ط = مَلَكْ *malak*

4. Round *tā'* is always changed to *hā'* with *sukūn,* e.g.

قُوَّةً ط = قُوَّهْ *quwwah*

5. If the last letter is blank *alif* but the letter before it has double *fatḥah*, one *fatḥah* is dropped and *alif* becomes active. e.g.

رَقِيْبًا ط = رَقِيْبَا *raqībā*

6. If *alif* in the end is blank but the letter before it does not have a *fatḥah*, then this *alif* will be silent. e.g.

تَهْتَدُوْاط = تَهْتَدُوْ *tahtadū*

7. If the last letter is blank *ya* and the letter before it has a double *fatḥah*, *yā'* will become silent and the *double fatḥah* changes to vertical *fatḥah*. e.g.

ضُحًىط = ضُحٰى *ḍuḥā*

8. If the last letter is blank *yā'* but the letter before it does not have a double *fatḥah*, there will be no change on making stop. e.g.

اَبٰى ط = اَبٰى *abā*

9. If there is *nūn quṭnī* between two verses, one may or may not stop reciting such verses. e.g.

   a) If a stop is not made, *nūn quṭnī* will give its sound and the blank *alif* becomes silent.

   اِنَّ اَبَانَا لَفِيْ ضَلٰلٍ مُّبِيْنِ ۨ اقْتُلُوْ يُوْسُفَ

   inna abānā lafī ḍalālimmubīni niqtulū yūsufa

   b) If a stop is made, nūn quṭnī will drop but the blank *alif* over it becomes effective and *i'rāb* of the next active letter is given to this *alif*.

   اِنَّ اَبَانَا لَفِيْ ضَلٰلٍ مُّبِيْنْ ۨ اُقْتُلُوْ يُوْسُفَ

   inna abānā lafī ḍalālimmubīn uqtulū yūsufa

PRACTICE OF THE STOP SIGNS

رُسُلِ 0 وَالِدَتِكَ م غَيْرِهٖ 0 لَهَبٍ 0 دَلْوَهٗ ط حَافِظٌ 0 هُوَ ط فَنَسِىَ 0 صٰدِقِيْنَ 0 عَظِيْمٌ 0

رُسُلْ وَالِدَتِكْ غَيْرِهْ لَهَبْ دَلْوَهْ حَافِظْ هُوْ فَنَسِىْ صٰدِقِيْنْ عَظِيْمْ

rusul wālidatik ghairih lahab dalwah ḥāfiẓ hū fanasī ṣādiqīn ‘aẓīm

فِيْهِ ط شَىْءٍ ط يُنْفِقُوْنَ 0 تَعْلَمُوْنَ 0 شَكُوْرٍ 0 اُمُوْرُ 0 اَلْبَابِ 0 ضَلٰلٍ 0 زَوْجٰنِ 0

فِيْهْ شَىْءْ يُنْفِقُوْنْ تَعْلَمُوْنْ شَكُوْرْ اُمُوْرْ اَلْبَابْ ضَلٰلْ زَوْجٰنْ

fīh shai’ yunfiqūn ta‘lamūn shakūr umūr albāb ḍalāl zaujān

شُهَدَآءَ ط عِبَادِهِ الْعُلَمٰٓؤُا ط رَقِيْبًا 0 ضُحٰى 0 مُصَلًّى 0 اَبٰى 0 قُوَّةً ط ثَمٰنِيَةٌ 0 كُوِّرَتْ 0

شُهَدَآءْ عِبَادِهِ الْعُلَمٰٓءْ رَقِيْبَا ضُحَا مُصَلاًّ اَبْ قُوَّهْ ثَمٰنِيَهْ كُوِّرَتْ

shuhadā’ ‘ibādihil ‘ulamā’ raqībā ḍuḥā muṣallā abā quwwah thamāniyah kuwwirat

تَنْهَرْ 0 فَحَدِّثْ 0 ذِكْرٰى 0 زَكَرِيَّا 0 قَوَارِيْرَا 0 تَهْتَدُوْا ط بَرْقٌ ج مُلْكٌ م لَهْوٌ ط

تَنْهَرْ فَحَدِّثْ ذِكْرٰى زَكَرِيَّا قَوَارِيْرَا تَهْتَدُوْ بَرْق مُلْكْ لَهْوْ

tanhar faḥaddith dhikrī dhakariyyā qawārīrā tahtadū barq mulk lahw

شَاْنٍ 0 قِسْطِ ج اِيَّاىَ ط مَثْوَاىَ ط فِيْهِنَّ ط جَآنٌّ 0 نِسَآءً ج نِدَآءً ط جُزْءً ط تُقٰةً ط

شَاْنْ قِسْطْ اِيَّاىْ مَثْوَاىْ فِيْهِنْ جَآنْ نِسَآءَا نِدَآءَ جُزْءَا تُقٰهْ

shā’n qisṭ iyyā mathwā fīhin jānn nisā’ā nidā’ā juz’ā tuqāh

MAKHĀRIJ

The place where the sound of the letter originates is called Makhārij. There are seventeen Makharij which are as follows:

1. **جَوْفِ فَمْ (Jauf-e-Fam) Emptiness of the Mouth.**

   The following three *letters of madd* are pronounced from this Makhraj: ا و ى

   These letters are called ***Ḥurūf-e-Maddah***.

2. **اَقْصٰى حَلْقُ (Aqṣā Ḥalq) The Part of the Throat Nearest to the Chest.**

   The following letters are pronounced from this Makhraj: ہ and ء

3. **وَسْطِ حَلْقُ (Wasṭ-e-Ḥalq) The Center of the Throat.**

   The following letters are pronounced from this Makhraj: ح and ع

4. **اَدْنٰى حَلْقُ (Adnā Ḥalq) The Part of the Throat Nearest to the Mouth.**

   The following letters are pronounced from this Makhraj: خ and غ

   The above letters خ غ ح ع ہ ء are known as ***Ḥurūf-e-Ḥalqī***.

5. **The Extreme Back of the Tounge When Touching the Palate.**

   The following letter is pronounced from this Makhraj: ق

6. **The Back of the Tounge (Not as far back as that for qāf) When Touching the Palate.**

   The following letter is pronounced from this Makhraj: ك

7. **The Center of the Tongue When Touching the Palate.**

The following letters are pronounced from this Makhraj: ج ش ی

The letters ج ش ی are known as ***Ḥurūf-e-Shajriyya*** because they are pronounced from the center of the mouth.

8. **The Back Edge of the Tongue Upturned When Touching the Roots of the Molars and the Pre-molars.**

The following letter is pronounced from this Makhraj: ض

The letter ض is known as ***Ḥarf-e-'Āfiyah*** because it is pronounced from the upturned sides of the tongue.

There are three ways of pronouncing the letter: ض

- i. From the right side
- ii. From the left side
- iii. From both sides at the same time

However, it is commonly easier to pronounce it from the left side.

9. **The Edge of the Tongue, When Touching the Gums of the Teeth, Which Extend from the Pre-molar on One Side to the Pre-molar on the Other Side.**

The following letter is pronounced from this Makhraj: ل

10. **The Edge of the Tongue, When Touching the Gums of the Teeth, Which Extend From the Canine on One Side to the Canine on the Other Side.**

The following letter is pronounced from this Makhraj: ن

11. **The Edge of the Tongue Including the Immediate Top, When touching the Gums of the Central Incisors and the Lateral Incisors.**

The following letter is pronounced from this Makhraj: ر

The letters ل ن ر are known as ***Ḥurūf-e-Ṭarfiyyah*** and ***Ḥurūf-e-Dhalqiyya*** because they are pronounced from the edge of the tongue.

12. **The Tip of the Tongue When Touching the Roots of the Central Incisors.**

The following letters are pronounced from this Makhraj: ت د ط

The letters ت د ط are known as ***Ḥurūf-e-Naṭ'iyyah*** because they are pronopunced from the cavity of the roots of the Central Incisors.

13. **The Tip of the Tongue When Touching the Edge of the Central Incisors.**

The following letters are pronounced from this Makhraj: ث ذ ظ

The letters ث ذ ظ are pronounced as ***Ḥurūf-e-Lathwiyya*** because they are pronounced from the teeth which are attached to the gums.

14. **The Tip of the Tongue When Touching the Edge of the Lower Central Incisor including the Upper Central Incisors.**

The following letters are pronounced from this Makhraj: ز س ص

The letters ز س ص are known as ***Ḥurūf-e-Asaliyya*** because they are pronounced from the sharp tip of the tongue.

15. **The Inner Center of the Bottom Lip When touching the Edge of the Upper Central Incisors.**

The following letter is pronounced from this Makhraj: ف

16. **Both the Lips (When Meeting).**

The following letters are pronounced from this Makhraj: و م ب

The letters و م ب ف are known as ***Ḥurūf-e-Shafawiyya*** because they are pronounced from the lips.

17. **خَيْشُوْم (Khaishum):** From this Makhraj the *ghunna* is pronunced.

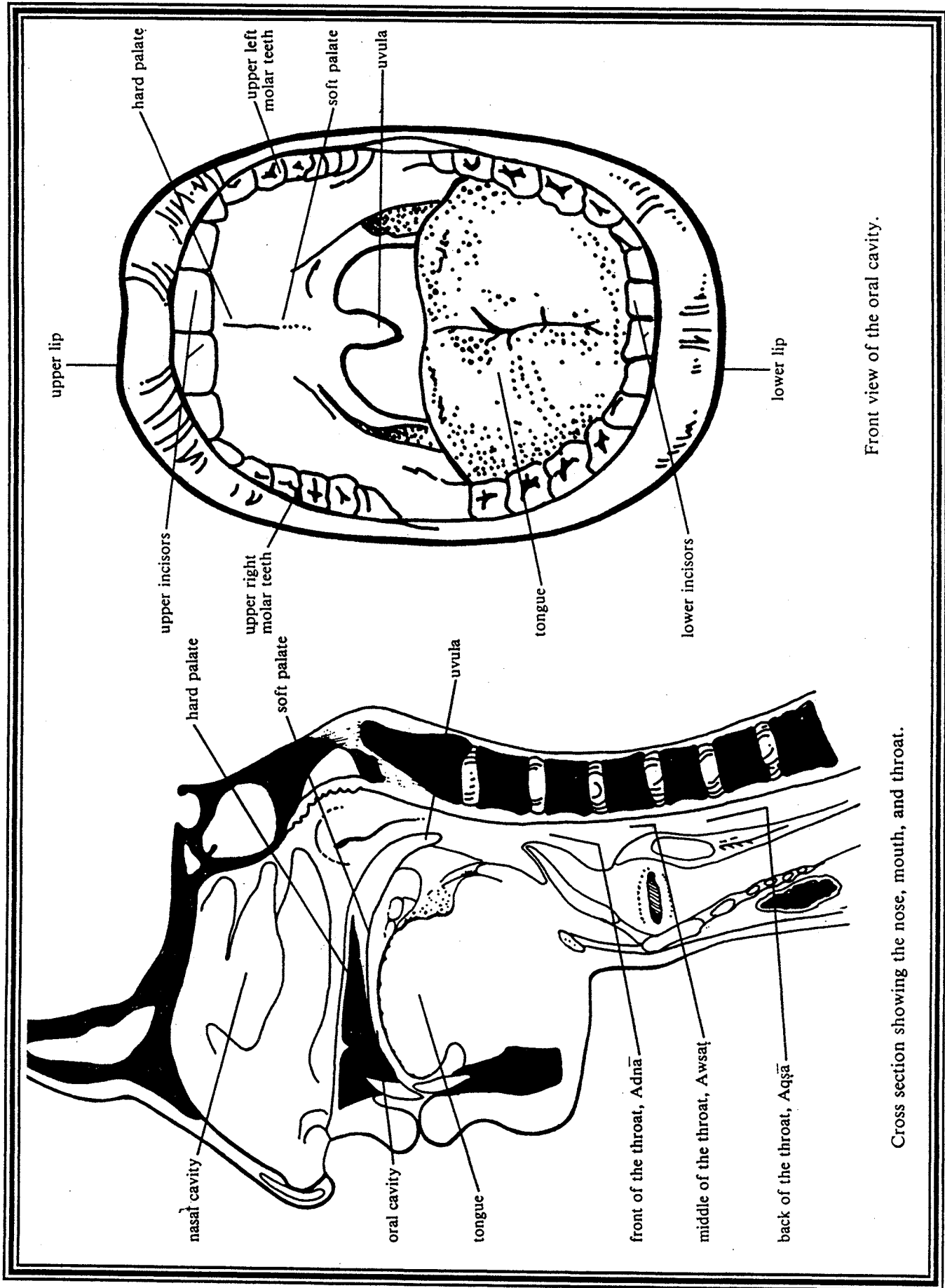
مَخَارِجُ الْحُرُوْف

MAKHARIJUL ḤURŪF

(Correct Pronunciation of the Alphabets)

It is very important to recite/pronounce words correctly as the meanings change drastically. Some examples are given below.

Alphabet	Meanings	Transliteration	Similar Words
ع	All Knowing	‘alīmun	عَلِيْمٌ
ا	Painful	alīmun	اَلِيْمٌ
ط	Morning star	ṭāriqun	طَارِقٌ
ت	Abandoned	tāriqun	تَارِكٌ
ق	Heart	qalbun	قَلْبٌ
ك	Dog	kalbun	كَلْبٌ
ق	You say	qul	قُلْ
ك	You eat	kul	كُلْ
ض	Gone astray	ḍalla	ضَلَّ
ذ	Disgraced	dhalla	ذَلَّ
ظ	Shade	ẓalla	ظَلَّ
ز	Slipped	zalla	زَلَّ

Cross section showing the nose, mouth, and throat.

Front view of the oral cavity.

CORRECT COMBINATIONS

JAZM/SUKŪN

In Arabic marks ـۡـ and ـْـ are called **sukūn** or **jazm**. Sukūn literally means calm or quiescence and the letter bearing quiescence mark is called **sākin** that is quiescent. So when we join a letter having a ḥarkat (a fatḥah, kasrah or ḍammah) on it with a letter having a jazm/sukūn the letter with a ḥarkat will join directly in accordance with the phonetic sound of the stroke on or below the letter.

EXAMPLES:

بَبْ بِبْ بُبْ اَلْحَمْدُ عَلِمْتُمْ اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

alam nashraḥ laka ṣadraka - 'alimtum - al-ḥamdu - bubb - bibb - babb

If a letter with a stroke is followed by an *alif, hamzah* or *'ain* with sukūn, they join with a little stroke:

EXAMPLES:

بَاْ بِءْ بُعْ

bu' - bi' - ba'

So while joining a letter with a quiescent one, one should settle the voice on the quiescent, then it will be pronounced correctly. For example in the word نَعْبُدُ na'budu if you settle نَ (na) on the quiescent عْ ('ain) it will be read correctly as نَعْبُدُ na'budu, otherwise 'ain would be converted to 'alif and the word would be read as نَاْبُدُ (nābudu), which is wrong. So to read a sākin (quiescent) letter correctly, one must settle the voice on it.

SHAKY QUIESCENT LETTERS

The important thing to know about the quiescent letters is that the voice should be settled on them and shaking should be avoided while uttering these letters. However, there are five

letters ق ط ب ج د (قُطْبُ جَدٍّ) when they are sākin (quiescent), are slightly shaken so that they can be uttered correctly and softly. For instance to read the word هَبْ (habb) when one utters بْ lips remain closed. If lips are opened just before ending of the voice, it will shake the utterance. These letters are called, حُرُوْفِ قَلْقَلَهْ *'Ḥurūf-e-Qalqalah'*.

WORDS HAVING TWO LETTERS WITH SUKŪN

In Arabic, one seldom sees two letters with sukūn (quiescent letters) written together in one word. End letter of the last word of a sentence is usually written with a ḥarkat on it. However, as far as reading is concerned, one often has to read the end letter of the last word in a sentence as if it has sukūn on it. Thus, it may make one to read two letters in a word with sukūn. The examples of such words along with the words with one letter with ḥarkat joining another letter with a s sukūn on it are as follows:

صِدْق	كَرَمْ	صَبْرْ	مَلِكْ	مِلْكْ	مَلَكْ	مُلْكْ
ṣidq	karam	ṣabr	malik	milk	malak	mulk
مِثْلْ	بَلَدْ	حَمْدْ	سَفَرْ	اَجْرْ	قَلَمْ	عِلْمْ
قَمَرْ	بَحْرْ	مَرَضْ	لَهْوْ	اُمَمْ	مَكْرْ	عَجَبْ
حَجَرْ	عَرَضْ	نَفْسْ	يُسْرْ	غَضَبْ	عُسْرْ	ضَرْبْ
اَمْرْ	كُفْرْ	ذِكْرْ	رِزْقْ	بَصَرْ	مِصْرْ	فَجْرْ
ذَوْقْ	اِصْرْ	شَمْسْ	فَوْزْ	كِبْرْ	حِجْرْ	قَوْمْ
صَخْرْ	عَوْنْ	قَبْلْ	صَوْمْ	بَرْقْ	يَوْمْ	فُلْكْ
	حَمِدَهْ	بَعْدَهْ	شَأْنْ	حَسَنَهْ	مَثْوَاىْ	فِيْهْ

REVISION OF THE RULES IN THE PREVIOUS LESSONS

In this lesson Arabic words have been arranged in a particular order. Practicing by repeating these words repeatedly one can get accuracy and fluency in pronouncing these words. While practicing these words one should try to pronounce the Arabic letters carefully. Letters with short vowels, fatḥah, ḍammah and kasrah should be pronounced clear but short in sound. The quiescent letters (letters bearing sukūn) should be read clearly taking into consideration shaky and unshaky character of the quiscent letters. The words should be read continuously without breaking the sound.

يَقُوْلُ	غُرُوْرُ	اَعُوْذُ	اُمُوْرُ	نَسُوْهُ	مُلُوْكُ
yaqūlu	ghurūru	a'ūdhu	umūru	nasūhu	mulūku
اُمْلِىْ	تَفُوْرُ	وُجُوْهُ	نُخْفِىْ	اُوْتِىَ	يُوْسُفَ
مِيْثَاقَ	يَدَيْهِ	يَكُوْنُ	مَكَانَ	بَيْنِىْ	نُجُوْمُ
اِلَيْكَ	اُوْحِىَ	اَيْدِيْكُمْ	تَهْوِىْ	اَيْمَانُ	صُدُوْرِ
نُوْحِيْهِ	اَبَوَيْهِ	لِيُضِيْعَ	عَلَيْهِمْ	بَيْنَكُمْ	تُبْتَغِىْ
تَدْعُوْنَ	مَوْعُوْدِ	يَلْوُوْن	نُوْرُهُمْ	تَبِعَنِىْ	زَوْجَيْنِ
رَازِقِيْنَ	صَالِحُوْنَ	فِرْعَوْنُ	سَمِعْنَا	مَغْضُوْبِ	تَحْيَوْنَ
يَهْجَعُوْنَ	حُسْنَيَيْنِ	لِلْخُرُوْجِ	تَرَوْنَهُمْ	يُفْسِدُوْنَ	يَسْتَوْفُوْنَ
يَسْئَمُوْنَ	تَسْئَلُ	اَقِمْنَ	اُوْذِيْنَا	قُلْنَ	اَفَعَيِيْنَا
يَسُوْمُوْنَكُمْ	يَسْتَعْجِلُوْنَكَ	لاَ تَرْتَابُوْ	مُسْتَهْزِءُوْنَ	يَئُوْدُ	رُؤُوْسِ
وَضَعْنَا	يَاْتِيْهِ	بَيْنَنَا	سَتَجِدُنِىْ	اَطَعْنَا	سَمِعْنَا
يَاْذَنْ	اِرْحَمْنَا	لاَ طَاقَةَ لَنَا	لاَ تُؤَاخِذْنَا	لاَ تُخَاطِبْنِىْ	اِغْفِرْلَنَا
جِئْنَا	وَلْيَضْرِبْنَ	تَاْوِيْلُ	لاَ تَخْضَعْنَ	تَاْتُوْنِىْ	قَرْنَ
لاَ يَعْصِيْنَكَ	بِئْسَ	لاَ يَاْتِيْن	اَخَذْنَا	اَطَعْنَ	بَارِئِكُمْ
وَاْمُرْ	يَاْفِكُوْنَ	ءَ اَقْرَرْتُمْ	اِمْتَلَئْتِ	اَبَيْنَ	قَرَاْتَ
مُهْطِعِيْن	مَاكِثِيْنَ	تَزْدَادُوْنَ	يَاْمُرُ	وَاْتُوْنِىْ	رُءْيَاكَ
اِذْ تَدْعُوْنَ	هَلْ يَسْمَعُوْنَكُمْ	وَلَمْ يُوْلَدْ	لَمْ يَلِدْ	رُءُوْسِهِمْ	مُقْنِعِىْ

TANWĪN (Nūnation or suffix 'n' in a Noun)

Sometimes Arabic words have double marks such as ـًـ , ـٌـ , ـٍـ , in the end letter. A double *fathah*, a double *kasrah* or a double *dammah* is called a تَنْوِيْن (*tanwīn*). One of these double marks is a short vowel and the other one represents nūn sākin نْ; it gives the sound of a nūn with *sukūn*. For example the word بَقَرَةً is بَقَرَتَنْ (baqaratan), مَرَضٌ is مَرَضُنْ (maradun) and سَفَرٍ is سَفَرِنْ (safarin). The sākin nūn is called "*nūn of nūnation*". Thus, suffix "n" in the words بَقَرَةً , مَرَضٌ , سَفَرٍ , is "*nūn of nūnation*".

In each of the pairs given below, one of the stroke remains while the second one gives the sound of a nūn with *sukūn.*

بٌ = بُ + نْ ، بٍ = بِ + نْ ، بً = بَ + نْ

bu + n = bunn *bi + n + binn* *ba + n = bann*

EXAMPLES:

ghishāwatun غِشَاوَةٌ *fadlin* فَضْلٍ *jahratan* جَهْرَةً

EXERCISE

أُلُوْفٌ	عَادٍ	أُمُوْرٌ	رَءُوْفٌ	رُءُوْسٌ	عُمْيٌ	جَهْرَةً
ulūfun	'ādin	umūrun	ra'ūfun	ru'ūsun	'umyun	jahratan
نَافِلَةً	بَاسِرَةٌ	كُتُبٌ	نَاعِمَةٌ	رُجُوْمٌ	فَاكِهَةٍ	غِشَاوَةٌ
	خَاوِيَةٌ	لَكَبِيْرَةٌ	ظَالِمَةٌ	مَعْلُوْمٰتٌ	ضَامِرٍ	نَاضِرَةٌ

سُلٰلَةٍ - عَقَلَةً - لَهُمْ عَذَابٌ عَظِيْمٌ - مَتَاعٌ اِلٰى حِيْنٍ - لاَ يُقْبَلُ مِنْهَا شَفَاعَةٌ - وَلاَ يُؤْخَذُ مِنْهَا عَدْلٌ
اِصْفَحْ عَنْهُمْ وَقُلْ سَلٰمٌ - لاَ يُصِيْبُهُمْ ظَمَاٌ - وَلاَ نَصَبٌ

PRONUNCIATION OF QUIESCENT NŪN AND NŪN OF NŪNATION

a) Clarity in utterance of quiescent nūn نْ and nūn of nūnation

Quiescent nūn نْ and nūn of nūnation ـــًـــ , ـــٌـــ , ـــٍـــ , (suffix n) are read in several ways. The letter following the quiescent nūn نْ specifies the way a word is to be read. Thus, the letters can be classified into different groups with respect to their pronunciation of quiescent nūn نْ. One of these groups includes letters ء , ه , ع , ح , غ , خ. These six letters are uttered from gullet, i.e., حَلْق (ḥalq). Therefore, these letters are called حُرُوْفِ حَلْقِی (ḥurūf-e-ḥalqī) or letters of gullet. If any of these letters comes after quiescent nūn نْ or nūn of nūnation, the nūn will be pronounced as overt and its sound will be apparent. This way of pronouncing quiescent nūn نْ and nūn of nūnation is called اِظْهَار izhār. i.e., There is clarity of the sound of quiescent nūn نْ , when the word is pronounced.

To pronounce quiescent nūn نْ or nūn of nūnation clearly, voice should be settled very briefly on the nūn and nūn should not be shaken. However, there are some exceptions to the above rule which are as follows:

EXCEPTIONS:

قِنْوَانٌ qinwānun, صِنْوَانٌ ṣinwānun, بُنْيَانٌ bunyānun, دُنْيَا dunyā

Although in these words, quiescent nūn نْ is followed by و (wāw) and ی (yā') which are not letters of gullet, yet quiescent nūn نْ will be read clearly in these words.

EXERCISE

فِيْ حَدِيْثٍ غَيْرِهٖ	اِنْ حِسَابُهُمْ	ذَكَرٍ اَوْ	اِنْ خِفْتُمْ	مِنْ عِلْمٍ	اَنْعَمْتَ
fī ḥadīthin ghairihī	in ḥisābuhum	dhakarin au	in khiftum	min 'ilmin	an'amta
لَئِنْ اُخْرِجْتُمْ	وَاِنْ اَسَأْتُمْ	يَنْئَوْنَ عَنْهُ	قَتَلَ مُؤْمِنًا خَطَأً	اَجْرٌ عَظِيْمٌ	عَذَابٌ اَلِيْمٌ

مَنْ اٰمَنَ مِنْهُمْ - ذٰلِكَ مِنْ اٰيٰتٍ - وَلَمُلِئْتَ مِنْهُمْ - مَنْ اٰمَنَ وَعَمِلَ - لَهٗ مِنْ اَمْرِنَا -
مَنْ اَعْرَضَ عَنْهُ - فَمَنْ اَظْلَمُ - مِنْ عَذَابٍ غَلِيْظٍ - فَسَتَعْلَمُوْنَ مَنْ هُوَ -

b) Suppression in utterance of quiescent nūn نْ and nūn of nūnation

Besides إظْهَار (iẓhār) described above, the other method of pronouncing quiescent نْ nūn and nūn of nūnation is called إخْفَاء (ikhfā') that is suppression of the sound of nūn.

i. When is nūn pronounced with the method of suppression?

Exclude the six gullet letters stated above (خ , غ , ح , ع , ه , ء) and the letters in the word يَرْمَلُوْنَ *'yarmalūna'* (ى , و , ل , ر , ن , م) from 28 Arabic letters and consider the following situation with the remaining 16 letters. If the sākin nūn or nūn of nūnation is followed by any of these 16 letters, the nūn will be read with *ikhfā'*.

ii. What is the method of uttering nūn with ikhfā'?

To read the quiescence nūn نْ and nūn of nūnation with the method of إخْفَاء ikhfā' (suppression) one should settle the voice on the nūn and prolong it. Thus, the nūn will be read softly and in prolonged voice. This process is called إخْفَاء ikhfā' or suppression in nūn.

Out of the above mentioned sixteen letters which are pronounced with the method of ikhfā', the letter ب bā' is a special case. Some of the linguists read the nūn with ikhfā' when it is followed by ب bā'. For example they read the word ذَنْبٌ (dhanbun), in which نْ nūn is followed by ب bā', as ذَنْبٌ (dhanbun). That is they read without any change in the نْ nūn. However, most of the linguists convert the نْ nūn when it is followed by ب bā' to م mīm. That is the reason when nūn and nūnation is followed by ب bā', a small mīm ـم is written over nūn and nūnation.

So the word ذَنْبٌ (dhanbun) is written and read as ذَنْۢبٌ (dhambun). Similarly, شِقَاقٍ بَعِيْدٍ shiqāqin ba'īd is written as شِقَاقٍۭ بَعِيْدٍ shiqāqim ba'īd. When نْ nūn is changed to م mīm the voice on م mīm will be prolonged. In the Holy Qur'ān, if نْ nūn is followed by ب bā', there is always a small م mīm over the nūn.

e.g. مِنْۢ بَعْدِ mim ba'di.

EXERCISE

اِنْ كُنْتُمْ - قَوْمًا صٰلِحِيْنَ - اِنْ كُنْتُمْ قَوْمًا صٰلِحِيْنَ - اِنْ تَعْجَبْ - فَعَجَبٌ قَوْلُهُمْ
fa'ajabun qauluhum in ta'jab in kuntum qauman ṣāliḥīna qauman ṣāliḥīna in kuntum
اِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ - اِذْهَبْ اَنْتَ وَاَخُوْكَ - بِاٰيٰتِيْ - وَلَا تَنِيَا فِيْ ذِكْرِيْ
اِذْهَبْ اَنْتَ وَاَخُوْكَ بِاٰيٰتِيْ وَلَا تَنِيَا فِيْ ذِكْرِيْ - قَدْ خَلَتْ مِنْ قَبْلِكُمْ - سُنَنٌ فَسِيْرُوْ
قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيْرُوْ - ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ

PRACTICE OF THE RULES LEARNT UP TILL NOW

While practicing this lesson letters in a word should be continuously uttered with their distinct sound and the following rules should be observed:

i. Letters with ḥarkāt (signs) ـَـ , ـُـ , ـِـ , should be clear in utterance but short in voice.

ii. In the case of quiescent letters, shaky and unshaken letters should be observed.

iii. Letters of prolongation, i.e. ḥurūf-e-madd یْ + ـِـ , وْ + ـُـ , ا + ـَـ , and their representatives (Letters with the following signs: ـٰـ , ـٗـ , ـٖـ) should be equally prolonged in voice.

iv. Pliable letters, i.e. ḥurūfullīn should be stretched softly and with rounding voice as وْ + بَ = بَوْ "bau" and یْ + بَ = بَیْ "bai".

v. In quiescent nūn and nūn of nūnation clarity and suppression should be observed.

Practice by reading the following to acquire fluency in recitation:

EXERCISE

ذٰلِكَ- اَزْكٰى لَكُمْ- ذٰلِكَ اَزْكٰى لَكُمْ- لِمَ تَقُوْلُوْنَ- مَالاَ تَفْعَلُوْنَ- لِمَ تَقُوْلُوْنَ مَالاَ تَفْعَلُوْنَ
lima taqūlūna mā lā taf'alūna mā lā taf'alūna lima taqūlūna dhālika azkā lakum azkā lakum dhālika
قَدْ اُوْتِيْتَ - سُؤْلَكَ يٰمُوْسٰى - قَدْ اُوْتِيْتَ سُؤْلَكَ يٰمُوْسٰى - اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ -
وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِىْ - اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِىْ -
فَاَكَلاَ مِنْهَا - فَبَدَتْ لَهُمَا سَوْاٰتُهُمَا - فَاَكَلاَ مِنْهَا فَبَدَتْ لَهُمَا سَوْاٰتُهُمَا - يَعْلَمُ -
مَا بَيْنَ اَيْدِيْهِمْ - وَمَا خَلْفَهُمْ - يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ - لِمَ تَعْبُدُ -
مَالاَ يَسْمَعُ - وَلاَ يُبْصِرُ - لِمَ تَعْبُدُ مَالاَ يَسْمَعُ وَلاَ يُبْصِرُ - وَاِذَا مَرِضْتُ -
فَهُوَ يَشْفِيْنِ - وَاِذَا مَرِضْتُ فَهُوَ يَشْفِيْنِ - اِنْ اَحْسَنْتُمْ - اَحْسَنْتُمْ لِاَنْفُسِكُمْ -
وَاِنْ اَسَاْتُمْ فَلَهَا - اِنْ اَحْسَنْتُمْ اَحْسَنْتُمْ لِاَنْفُسِكُمْ وَاِنْ اَسَاْتُمْ فَلَهَا -
مُهْطِعِيْنَ - مُقْنِعِىْ رُءُوْسِهِمْ - مُهْطِعِيْنَ مُقْنِعِىْ رُءُوْسِهِمْ - ءَاَنْذَرْتَهُمْ -
اَمْ لَمْ تُنْذِرْهُمْ - ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ - اِذْهَبْ اَنْتَ - وَاَخُوْكَ بِاٰيٰتِىْ -
وَلاَ تَنِيَا فِىْ ذِكْرِىْ - اِذْهَبْ اَنْتَ وَاَخُوْكَ بِاٰيٰتِىْ وَلاَ تَنِيَا فِىْ ذِكْرِىْ - بَلَغَا مَجْمَعَ -
بَيْنِهِمَا - نَسِيَا حُوْتَهُمَا - بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوْتَهُمَا - مِنْهَا خَلَقْنَاكُمْ -
وَفِيْهَا نُعِيْدُكُمْ - وَمِنْهَا نُخْرِجُكُمْ - تَارَةً اُخْرٰى - مِنْهَا خَلَقْنَاكُمْ وَفِيْهَا نُعِيْدُكُمْ -
وَمِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى - مِنْهَا خَلَقْنَاكُمْ وَفِيْهَا نُعِيْدُكُمْ - وَمِنْهَا نُخْرِجُكُمْ
تَارَةً اُخْرٰى - مَنْ عُفِىَ لَهٗ - مِنْ اَخِيْهِ شَىْءٌ - مَنْ عُفِىَ لَهٗ مِنْ اَخِيْهِ شَىْءٌ -
لاَ تُزِغْ قُلُوْبَنَا - بَعْدَ اِذْ هَدَيْتَنَا - لاَ تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا - قُلْ ءَاَنْتُمْ اَعْلَمُ -
مِنْ عِنْدِ اَنْفُسِهِمْ - وَاَرِنَا مَنَاسِكَنَا - وَتُبْ عَلَيْنَا - وَاَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا -

SUPERFLUOUS LETTERS AND PHONETIC STYLE OF WORDS

In Arabic calligraphy some letters are occasionally not pronounced. Such letters are called "Superfluous Letters". They do not carry any diacritical sign. They are blank. In such cases a letter preceding the superfluous letter is joined to the following quiescent or tashdīd letter. Superfluous letters often occur between two words, at the ending of the first word and at the beginning of the next word.

In the word فَادْعُ fad'u the letter ا alif after ف fā' is a superfluous letter. The superfluous letter should be ignored and the word should be read as فَدْعُ fad'u. In the word كَالدِّهَانِ kaddihāni the letters ا alif and ل lām after كَ kā' are superfluous letters and should be ignored. The word should be read as كَدِّهَانِ kaddihāni. In the word عَمِلُوا الصّٰالِحَاتِ 'amilussāliḥāti the letters و ا ا ل (wāw, two alifs and lām) are superfluous letters. These should be ignored and the word should be read as عَمِلُصّٰالِحَاتِ 'amilussāliḥāti.

EXERCISE

فَادْعُ لَنَا كَالدِّهَانِ بِالْاٰخِرَةِ مَرَضًا لِشَايْءٍ مِا ئَةَ اُوْ تُوْا الْكِتَابَ

ūtul kitāba mi'ata lishai-in maraḍan bilākhirati kaddi hāni fad'ulanā

اَنَّهُ الْحَقُّ - لِيَعْبُدُوا اللّٰهَ - ثُمَّ اسْتَوٰى - عَمِلُوا الصّٰالِحَاتِ - كَمثَلِ الَّذِىْ اسْتَوْقَدَ -

هٰذَا الْبَلَدِ الْاَمِيْنِ - وَيُقِيْمُوا الصَّلٰوةَ - فَاتَّقُوا النَّارَ الَّتِىْ - وَيُؤْتُوا الزَّكٰوةَ - لَبِالْمِرْصَادِ -

وَتَوَاصَوْ بِالصَّبْرِ وَتَوَاصَوْ بِالْمَرْحَمَةِ - اَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمْ - اَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلّٰهِ -

اَقَامُوا الصَّلٰوةَ وَاٰتَوُ الزَّكٰوةَ - فَلْيُؤَدِّ الَّذِىْ - اُؤْتُمِنَ - فَلْيُؤَدِّ الَّذِى اؤْتُمِنَ اَمَانَتَهٗ -

Note: Like superfluous letters, sometimes, blank tips are also put in Arabic for certain purpose. These are also disregarded while reading the words. Following are some of the examples:

تَقْوٰىهَا	هَوٰىهُ	اَتْقٰىكُمْ	هَدٰىنِىْ	نَجْوٰىهُمْ	نَرٰىكَ	مِيْكٰلَ
taqwāhā	hawāhu	atqākum	hadānī	najwāhum	narāka	mīkāla

بَنٰىهَا - فَسَوّٰىهُنَّ - ضُحٰىهَا - اِبْتَلٰىهُ - طَغْوٰىهَا - قَدْ اَفْلَحَ مَنْ زَكّٰىهَا - وَقَدْ خَابَ مَنْ دَسّٰىهَا -

PRACTICE OF THE RULES LEARNT PREVIOUSLY

While practicing this lesson, letters in the words should be uttered cautiously with their distinct sound. Letters with short vowels should be pronounced clearly but in short voice. In case of quiescent letters, shaky and unshaken letters should be observed. Letters of prolongation ىْ + ـَـ , ىْ + ـِـ , وْ + ـُـ , ا + ـَـ and their representatives (Letters with the following signs: ـٰـ, ـٗـ, ـٖـ) should be equally prolonged. Pliable letters ىْ + ـَـ , وْ + ـَـ should be read softly and with rounding voice so they will take as much time to utter as long vowels.

In nūn and nūnation clarity (to read it in clear and short voice) and suppression (to read it softly, suppressed and long) should be observed. Letters without any mark (ḥarkat) are not read, so join their preceding letters direct to their following quiescent or tashdīd bearing letters. Read the tashdīd bearing letters firmly. *The voice will take time on letters mīm and nūn bearing tashdīd before reading them with their short vowels. To indicate this such letters are underlined in the 'Excercise'.* To acquire fluency in reading, please practice to read a word or words given together without breaking.

Note: Reading of the words اَللّٰهُ allāh, اَللّٰهُمَّ allāhumma requires special attention. If in these words ل lām is preceded by kasrah, it will be read light as is the case of words: قُلِ اللّٰهُمَّ qulillāhumma اَعُوْذُ بِاللّٰهِ a'ūdhubillāh. However, if ل lām in these two words is preceded by fatḥah or ḍammah, it is read heavy as is the case in these words: عَلَيْهُ اللّٰهُ 'alaihullāh, اَللّٰهُمَّ allāhumma, هُوَ اللّٰهُ huwallāhu.

EXERCISE

بَلْ لِّلّٰهِ	قُلِ اللّٰهُ	سَمّٰعُوْنَ	بَلِ ادّٰرَكَ	فَسَوّٰهُنَّ	اَللّٰهُ
ballillāhi	qulillāhu	sammā'ūna	baliddāraka	fasawwāhunna	allāhu

قُلِ اللّٰهُمَّ - عَلَّمْتَنَا - سَخَّرَ الشَّمْسَ - فَاطَّهَّرُوْا - اَفَاضَ النَّاسُ - لَنَصَّدَّقَنَّ -

وَلِيِّ الَّذِيْنَ - يَذَّكَّرُوْنَ - يَصُدَّنَّكَ - وَ الزَّيْتُوْنِ - ثُمَّ رَدَدْنٰهُ - يُعْطِيْكَ رَبُّكَ -

فَسَنُيَسِّرُهٗ - صُحُفًا مُّطَهَّرَةً - حُبًّا جَمًّا - يَتِيْمًا ذَا مَقْرَبَةٍ - رَاضِيَةً مَّرْضِيَّةً -

صَفًّا صَفًّا - فِيْ يَوْمٍ ذِيْ مَسْغَبَةٍ - ثُمَّ يُمِيْتُكُمْ - ثُمَّ يُحْيِيْكُمْ - وَحْدَهُ اشْمَأَزَّتْ -

وَ اِنَّ لَهٗ عِنْدَنَا - لَزُلْفٰى وَ حُسْنَ مَاٰبٍ - رَتِّلِ الْقُرْاٰنَ تَرْتِيْلاً - يٰدَاوٗدُ اِنَّا جَعَلْنٰكَ -

يٰدَاوٗدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً - يٰدَاوٗدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِى الْاَرْضِ - فَقَعُوْا لَهٗ سٰجِدِيْنَ -

لَتَعْلَمُنَّ نَبَاَهٗ بَعْدَ حِيْنٍ - كُوْنُوْا رَبّٰنِيّٖنَ - وَلَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ -

MERGENCE OF A LETTER INTO THE LETTER WHICH FOLLOWS

1. MERGENCE OF NŪN OR NŪN OF NŪNATION WITH OTHER LETTERS

Quiescent nūn or nūn of nūnation followed by any of the following six letters is inserted into these letters: م ن ر ل ى و This insertion is called in Arabic as اِدْغَام idghām and it is of three kinds:

a) اِدْغَام ناقص idghām nāqis (Imperfect insertion). Insertion of nūn into و wāw and ى yā'.

b) اِدْغَام تامّ idghām tāmm (Perfect insertion). Insertion of nūn into ر rā' and ل lām.

c) insertion of nūn into م mīm and ن nūn.

a) إِدْغَامْ ناقص idghām nāqis (Imperfect insertion). Insertion of nūn into و wāw and ى yā’.

Quiescent nūn or nūnation followed by و wāw and ى yā’ is inserted into و wāw and ى yā’. Consequently, و wāw and ى yā’ become double. The doubled form of these letters is shown by putting ـّـ tashdīd on the letters. Thus نَفْسٍ nafsin followed by وَمَا wamā becomes نَفْسٍ وَّمَا nafsiñwwamā. Similarly, مَنْ mann followed by يَقُوْلُ yaqūlu becomes مَنْ يَّقُوْلُ mañyyaqūlu. Thus ن nūn is inserted into the following و wāw and ى yā’, but its nasal sound is not omitted. It exists and uttered rather long. This is indicated by underlining the words in the exercise. Underline means one has to prolong the voice as nasal sound.

Note: Quiescent nūn or nūnation followed by و wāw and ى yā’ is inserted in these letters. However, quiescent nūn or nūnation somewhat exists in the form of its nasal sound. That is why it is called imperfect insertion.

EXERCISE

مِنْ وَّ   ةٍ وَّ   مَنْ يٌّ   ةٍ يًّ   سٍ وَّ   مِنْ وَّلِيٍّ   مِنْ وَّلِيٍّ وَّلاَ نَصِيْرٍ
miñwwaliñyyiñwwa lā naṣīrin miñwwaliyyin siñwwa tiñyya mañyyu tiñwwa miñwwa
مَنْ يُّفْسِدُ فِيْهَا - اَنْ يَّضْرِبُ - لِقَوْمٍ يُّوْقِنُوْنَ - وَنَفْسٍ وَّمَا سَوّٰىهَا - اِنْ يَّدْعُوْنَ
اِلاَّ شَيْطَانًا - خَيْرٌمِّنْ صَدَقَةٍ يَّتْبَعُهَا - اُمَّةً وَّاحِدَةً - لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّلٰكِنْ -
مُسْتَقَرٌّ وَّمَتَاعٌ - لَكُمْ فِى الْاَرْضِ مُسْتَقَرٌّ وَّمَتَاعٌ - مُنَادِيًا يُّنَادِىْ لِلْاِيْمَانِ -
سَمِعْنَا مُنَادِيًا يُّنَادِىْ لِلْاِيْمَانِ -

b) اِدْغَامٌ تَامٌّ idghām tāmm (Perfect insertion). Insertion of nūn into ر rā' and ل lām.

Quiescent nūn or nūnation when followed by ر (rā') or ل (lām) is inserted into these letters. Consequently, the letters become double and the doubled form is represented by putting tashdīd on these letters. Thus, 'يَكُنْ لَّهٗ 'yakun-lahū becomes 'يَكُلَّهٗ yakullahū. Similarly, مُحَمَّدٌ رَسُوْلٌ muḥammadun-rasūl becomes مُحَمَّدٌ رَّسُوْلٌ muhammadurrasūl. In writing nūn or nūnation does exist, but in reading it is not pronounced. Therefore, it is called اِدْغَامٌ تَامٌّ idghām tāmm (Perfect insertion).

EXERCISE

كُنْ لَّ مِرَّ طَلِّ دُرَّ اَنْ لَّ مِنْ رَّبِّ يَكُنْ لَّهُنَّ مِنْ لَّدُنْكَ

kulla mirra ṭalli durra 'alla mirrabbin yakullahunna milladunka

اَنْ لَّيْسَ - مِنْ رَّوْحِىْ - وَسَطًالِّتَكُوْنُوْا - اَذًى لَّهُمْ - مَنْ لَّمْ يَتُبْ -

شَيْطَانٍ رَّجِيْمٍ - لَذِكْرٌ لَّكَ - مُحَمَّدٌ رَّسُوْلُ اللّٰهِ - اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ -

c) Insertion of nūn into the following: م mīm and ن nūn.

Quiescent nūn or nūnation followed by م mīm and ن nūn is inserted into letters following these letters. Consequently, the following letter becomes double and the doubled form gets a ــّـ tashdīd. Thus, مَنْ نَكَثَ man nakatha becomes مَنْ نَّكَثَ mannakatha and نَصْرٌ مِنَ اللّٰهِ naṣrun minallāhi becomes نَصْرٌ مِّنَ اللّٰهِ naṣrummi nallāhi. After insertion of نْ nūn and ــٌ, ــً, ــٍ nūnation they exist in writing, but in reading they are ignored and the letter following these letters is read with ــّـ tashdīd.

In reading nūn and mīm bearing tashdīd, voice is settled on them and prolonged. To indicate this the words have been underlined.

EXERCISE

مِنْ نُّوْرِكُمْ   اُنْظُرُوْنَا نَقْتَبِسْ مِنْ نُّوْرِكُمْ   اَلَمْ نَكُنْ مَّعَكُمْ

minnūrikum   unẓurūnā naqtabis minnūrikum   alam nakumma'akum

يُنَادُوْنَهُمْ اَلَمْ نَكُنْ مَّعَكُمْ - وَاِنَّهُمْ لَفِىْ شَكٍّ مِّنْهُ - لَوْ يُطِيْعُكُمْ فِىْ كَثِيْرٍمِّنَ الْاَمْرِ -

عَنْ مَّنْ تَوَلّٰى - فَاَعْرِضْ عَنْ مَّنْ تَوَلّٰى عَنْ ذِكْرِنَا - لَئِنْ نَّصَرُوْهُمْ -

لَئِنْ نَّصَرُوْهُمْ لَيُوَلُّنَّ الْاَدْبَار - مَغْفِرَةٌ مِّنَ اللّٰهِ - مَغْفِرَةٌ مِّنَ اللّٰهِ وَ رِضْوَانٌ -

2. MERGENCE OF TWO IDENTICAL LETTERS

There are three situations:

a) A quiescent letter followed by any homogeneous (Consonants)
b) A quiescent letter followed by any harmonious (Consonants)
c) A letter of same root by utterance occurring after the quiescent one.

a) A quiescent letter followed by any homogeneous (Consonants)

A homogeneous letter occurring after a quiescent letter: يُوَجِّهْهُ yuwajjih-hu after mergence will become يُوَجِّهُّ yuwajjihhu . Similarly, اٰوَوْا وَّنَصَرُوْ āāwau-wa-naṣarū will become اٰوَوْا نَصَرُوْ āāwawwa naṣarū.

b) A quiescent letter followed by any harmonious (Consonants)

A harmonious letter occurring after a quiescent letter: نَخْلُقْكُمْ nakhluq-kum will become نَخْلُقُّكُمْ nakhlukkum. Similarly, فَرَّطْتُمْ farraṭ-tum will become فَرَّطتُّمْ farrattum.

c) A letter of same root by utterance is inserted into its following letter.

A letter of same root by utterance occurring after the quiescent one: قَدْ تَبَيَّنَ qad tabayyana

will become after merger قَدْتَّبَيَّنَ qattabayyana. Similarly, اِرْكَبْ مَعَنَا irkab maʻanā after mergence will become اِرْكَبْ مَّعَنَا irkammaʻanā .

Note: In the exercise below, before ـّـ , if there is a letter with ـْـ sukūn, the letter is omitted in reading (*Idgham*). The letter that occurs before sukūn is then combined with shadda. .

EXERCISE

<table>
<tr><td>كَبْ مَّ</td><td>قُلْ رَّ</td><td>وَوْوٌّ</td><td>اِنْ مَّ</td><td>قَدْتَّ</td><td>مَنْ نَّ</td><td>وَدْتٌّ</td><td>حَطْتٌّ</td></tr>
<tr><td>kamma</td><td>qurra</td><td>wawwu</td><td>'imma</td><td>qatta</td><td>manna</td><td>wattu</td><td>ḥattu</td></tr>
<tr><td colspan="8">لَهُمْ مَّشَوْ فِيْهِ - اِنْ نَّظُنُّ - اَرَدْتُّمْ - اَحَطْتُّ - رَاوَدْتُّه‘ - هَلْ لَّنَا - اِذْظَّلَمُوْ -</td></tr>
<tr><td colspan="8">مَنْ تَّكَثَ - قَدْتَّبَيَّنَ الرُّشْدُ - عَفَوْاوَّ قَالُوْا - تَسْتَطِعْ عَّلَيْهِ - اِنْ مَّسَّهُ الشَّرُّ -</td></tr>
<tr><td colspan="8">اُوْوُوَّ نَصَرُوْا - عَنْ مَّوا ضِعِهٖ - يٰ بُنَيَّ ارْكَبْ مَّعَنَا - قُلْ رَّبِّ زِدْنِىْ عِلْمًا -</td></tr>
<tr><td colspan="8">مِمَّنْ مَّعَكَ - اُمَمٍ مِّمَّنْ مَّعَكَ - قُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِىْ صَغِيْرًا -</td></tr>
</table>

BLANK LETTERS

A letter without any *iʻrāb* (sign) is called a blank letter, and is always silent. However, when an *alif* without an *iʻrāb* follows a letter with *fatḥah*, the alif is not silent but is pronounced (with certain exceptions given below).

فَادْ بِالْ شَاىْ جِاىْ مُوْا

mū - jī - shai - bill - fadd

EXCEPTIONS:

بَا كَا لَا نَا

nā - lā - kā - bā

A BLANK BEND

A blank bend in a word is also silent. It is so, when there is no sign or dot over it. e.g.

bi-aidin بِاَيْيدٍ *mīkāla* مِيْكٰلَ *arānī* اَرِنِىْ *narāka* نَرٰكَ

However, there is only one exception in whole of the Holy Qur'ān where a blank bend is after a letter with a vertical *kasrah* below it. Here, the sound of the vertical *kasrah* is modified and is read as *majray-hā*, instead of *majrī-ha*: مَجْرٖىهَا. Please see page # 170 for explanation.

Exceptions when a blank *alif* after a *fatḥah* remains silent

1. If a blank *alif* is in between a letter with *fatḥah* and a letter with *sukūn*.

fann فَانْ *laff* لَافْ *wall* وَالْ *fadd* فَادْ

2. Blank alif is between a letter with fatḥah and a letter with *shadda*:

وَالّ نَالسُّ هَا النَّ نَالرِّ وَ الَّذِيْنَ

walladhīna - narri - hanna - nassu - walla

3. Nūn Quṭnī (a small nūn below blank *alif* and having a *kasrah*) is present after the blank *alif*.

خَيْرَا الْوَصِيَّةِ - شَيْئًا اتَّخَذَ

shai-'a nittakhadha - khaira nil waṣiyyati

4. Blank *alif* has either a small circle or a cross over it; this type of *alif* is known as *alif zā'idah* e.g.:

اَفَاْئِنْ مَّاتَ - مَلَاْئِهٖ

mala'ihī - afa'immāta

USE OF SHADDA

The sign ـّـ is called تَشْدِيْد tashdīd and the letter bearing tashdīd is called مُشَدَّد mushaddad. Tashdīd means fastening or strengthening. The sign ـّـ over a letter denotes that the letter is doubled. A letter with tashdīd contains a quiescent and a vowel-bearing letter. For example رَبٌّ rabbun is in fact رَبْ بٌ rab-bun.

So to pronounce a letter with tashdīd, first the voice will be settled on it then it will be read with its short vowel. Consequently the letter will be strengthened and will be pronounced firmly.

In the case of letters nūn and mīm (م ن) bearing tashdīd (مّ نّ) while setting the voice on them it will take a little more time, in other words the voice will be prolonged on them before reading them with their short vowel. In the exercise, ن nūn and م mīm with tashdīd are underlined indicating that the voice should be prolonged on these letters.

A letter with *shadda* always joins forcefully to a letter with i'rāb/sign before it and the letter with *shadda* gives its sound twice:

اَبَّ = اَبْ + بَ ، ظِلِّ = ظِلْ + لِ ، رَبُّ = رَبْ + بُ

rab + bu = rabbu, ẓil+ li = ẓilli, ab + ba = abba

If a nūn (نْ) or tanwīn joins with *wāw* having *shadda* (وّ) or a *yā'* having *shadda* (يّ), (i.e. with vowels) they will produce half the sound of nūn (i.e. a nasal sound) on joining:

mi(n)wwa مِنْ وَّ *ma(n)yyu* مَايُّ

miñwwa ***mañyyu***

EXERCISE

شَبَّ	شَبِّ	دِبِّ	دُبُّ	دَبَّ	سُبُّ	سَبَّ
shabba	shabbi	dibbi	dubbu	dabba	subbu	sabba
قُوَّ	اِنَّ	جَسٌّ	ذَمٍّ	اِيَّ	اَيُّ	اَوَّ
يَمٍّ	حَقِّ	كَمٍّ	طَلٌّ	مِنَّ	جَرٌّ	هِنَّ
صِرٌّ	صَوِّ	كُوٌّ	حَيٌّ	مِمٍّ	هُنَّ	سَيِّ
حَيٌّ	تَلِّ	كَوِّ	صُمٌّ	وِيٌّ	طَلٌّ	دُوُّ

Note: If a letter with tashdīd occurs in the middle of a word, to read the word in an Arabic accent, one should read its quiescent part with the preceding and its short vowel with the following letter. So عَلَّمَ ‘allama should be read as عَلْ لَمَ *‘al lama* without pausing between *‘al* and *lama*.

رَبَّنَا	مِمَّا	سُعِّرَتْ	اِنَّمَا	فَصَلِّ	لَعَلَّ	عَلَّمَ
rabbanā	mimmā	su‘irat	innamā	faṣalli	la‘alla	‘allama

اِنَّنَا - تَكُوْنَنَّ - اَلْمُزَمِّلُ - لُجِّيٌّ - دُرِّيٌّ - اِطَّهَّرَ - وَ لَاُغْوِيَنَّهُمْ - مُبَيِّنٰتٍ - يَتَخَيَّرُوْنَ - اَنَّ لَهُمْ

جَنّٰتٍ - فَلَنُحْيِيَنَّهٗ - يَتَخَبَّطُ - لِيُمَحِّصَ - اَلْمُصَّدِّقِيْنَ - اَلْمُصَّدِّقٰتِ - اَلْمُطَّوِّعِيْنَ - اَجَلَهُنَّ -

اَشْهُرٌ مَّعْلُوْمٰتٌ - فَلَا تَعْضُلُوْهُنَّ - بِسُوْرَةٍ مِّنْ مِّثْلِهٖ - فَفِدْيَةٌ مِّنْ صِيَامٍ -

MORE THAN ONE SHADDA

When more than one *shadda* are involved, many letters are joined together forcefully, causing a combination of two, three, four, five or six letters:

i. Two letters: رَبِّهِمْ حُجَّةٌ نُزِّلَ صَوِّ اِلَّ كُلَّ اِنَّ

rabbihim - ḥujjatun - nuzzila - ṣawwi - illa - kulla - inna

ii. Three letters: عَلَّمْتَنَا فِى الدُّنْيَا وَحْدَهُ اشْمَأَزَّتْ

waḥdahush mazzat - ‘allamtanā fiddunyā

iii. Four letters: قَالُوْا الطَّيَّرْنَا - اِنَّ السَّمْعَ - اُمِّيُّوْنَ

ummiyyūna - innassam‘a - qāluṭṭayyarnā

iv. Five letters: *durriñyyuñyyūqadu* دُرِّيٌّ يُّوْقَدُ

v. Six letters: فِيْ بَحْرٍ لُّجِّيٍّ يَّغْشٰهُ - اَتُحَآجُّوْنِّيْ

atuḥā-ajjū-annī - fī baḥrillujjiñyyiñyyagh shā-hu

RULES FOR LETTERS WITH SUKŪN BEFORE LETTERS WITH SHADDA

i. A letter with *jazm* before a letter with *shadda* becomes silent. This is known as اِدْغَامْ *'idghām*.

قَدْتَّبَيَّنَ الرُّشْدُ قَدْتَّ = قَتَّ

qatta bayya narrushdu - qad-tta = qatta

ii. A letter with *jazm* before a letter with *shadda* is a nūn or is a *tanwīn* while the letter with *shadd* is either *wāw* or *yā'* (i.e. vowel), then the nūn with *sukūn* or the *tanwīn* does not become silent but rather produces the nasal sound of nūn.

مَنْ يُّهَاجِرُ - شَرًّ ايَّرَهٗ - فِرَاشًا وَّ السَّمَآءَ

firāshañwwassamā'a - sharrañyyarah - mañyyuhājiru

iii. If the letter with *shadd* has a vertical *fatḥah*, a vertical kasrah or an inverted *ḍammah*, the effect of prolongation of sound will also be considered:

مِنَ الظّٰلِمِيْنَ - نَبِيّٖنَ - اَللّٰهُ - يُحَآدُّوْنَ اللّٰهَ - تَاْمُرُوْنِّيْ

ta'murū-annī yuḥā-addūnallāh allāhu nabiyyīna minaẓẓālimīna

THE HOLY QUR'ĀN

وَقُرْاٰنَ الْفَجْرِ 0 اِنَّ قُرْاٰنَ الْفَجْرِ كَانَ مَشْهُوْدًا 0

wa qur'ānal fajr inna qur'ānal fajri kāna mash-hūdā

And recitation *of the Qur'ān in Prayer* at dawn. Verily, the recitation of the *Qur'ān* at dawn is *specially* acceptable *to God.* (17:79)

RECITATION OF THE HOLY QUR'ĀN

CORRECTION OF SOME COMMON MISTAKES

Every Muslim who wishes to recite the Holy Qur'ān, must take care of rules of Arabic Grammar. If you follow the instructions in the following pages, you will be able to recite the Holy Qur'ān correctly, both in normal as well as rhymic mode.

In the forthcoming pages, we will learn إِعْرَاب (i'rāb), or 'Sound-letters' of Arabic like ـُ (ḍammah/paish), ـَ (fatḥah/zabbar), ـِ (kasrah/zair) a ـْ (sukūn/jazm). We will also learn about ~ (madd), ء (hamzah) and various positions effecting و (wāw), ا (alif), and ى (yā').

PART 1

1. Please note one must distinguish properly the sounds of و (wāw) and ـُ (paish/ḍammah). A و (vāw) is an extended pronouncement of ـُ (paish). Similarly, a ـُ (paish) is half the phonetic sound of a و (wāw).

   The following is correct and wrong usage of a (paish): ـُ

   WRONG: اَلْحَمْدُو (al-ḥamdū) – **CORRECT:** اَلْحَمْدُ (al-ḥamdu)

2. A ـِ (kasrah) is half the phonetic of a ي (yā'). Or ي (yā') is double in phonetic expression of a ـِ (kasrah). It will be wrong to read لِلّٰهِ (lillāhi) as لِلّٰهِي (lillāhay).

3. Same is the case with ا (alif) and ـَ (fathah). An ا (alif) is double the pronouncement of a ـَ (fathah), whereas a ـَ (fathah) is half in phonetic sound of an ا (alif).

MANY A RECITERS OF THE HOLY QUR'ĀN MAKE MISTAKES IN RECITING THESE WORDS. SO PLEASE LEARN THIS PART VERY CAREFULLY:

CORRECT	WRONG
an'amta 'alaihim أَنْعَمْتَ عَلَيْهِمْ	an'amtā 'alaihim أَنْعَمْتَا عَلَيْهِمْ
ṣirāṭalladhīna صِرَاطَ الَّذِيْنَ	ṣiraṭalladhīna صِرَطَ الَّذِيْنَ
razaqnāhum رَزَقْنٰهُمْ	razaqnahum رَزَقْنَهُمْ
اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ innā lillāhi wa innā ilaihi rāj'ūn	اِنَّ لِلّٰهِ وَاِنَّ اِلَيْهِ رَاجِعُوْنَ inna lillāhi wa inna ilaihi rāj'ūn

4. Please Do NOT fail to distinguish between ء (hamzah) and an ا (alif). ا (alif) as mentioned earlier is double in phonetic of a ـَ (fathah).

BUT when an ا (alif) is written with an اِعْرَاب (i'rāb) as اُ , اَ , اِ , or has a sukūn اْ, then it will no longer be considered as an ا (alif) but will be known as ء (hamzah). However, in some cases a ء (hamzah) is called an ا (alif) as in the case of the abbreviated word الٓمّٓ we read it as 'alif lām mīm'.

5. LONGER PHONETICS OF ـُ , ـَ , ـِ

When ـُ (dammah/paish) is before و (wāw) or

ـَ (fatḥah) is before an ا (alif) or

ـِ (kasrah) is before a ى (yā')

then the letters و (wāw), ا (alif), and ى (yā') acquire a longer or extended phonetic sound. At these three occasions, the vowels are further extended in sound and this expanded sound is known as ~ (*madd*).

If this ء (*hamzah*) is within the sentence itself, it is written in the Holy Qur'ān with a

THICK '*madd* as ~

EXAMPLES:

ulā'ika 'alā hudammirrabbihim أُولَٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ

li-yaghfiralī khaṭī'atī yaumaddīni لِيَغْفِرَلِىْ خَطِيْٓئَتِىْ يَوْمَ الدِّيْنِ

But if ء (*hamzah*) is the first letter of the next word, it is written in the Holy

Qur'ān with a LIGHT '*madd*' as ~

qū anfusakum wa ahlīkum nāran قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا

wamā unzila min qablik وَمَآ اُنْزِلَ مِنْ قَبْلِكَ ج

YOUNG QARĪS AND OTHER RECITERS OF THE HOLY QUR'ĀN SHOULD KEEP IN MIND THAT:

The following are the three positions where ~ (*madd*) is created and they have to prolong the voice:

1) When there is a ء (*hamzah*) after اُو, آ, اِى

Examples shown above are applicable here.

2) When after the vowels of أو, آ, or إى

a) A شَدّ (*shadd* - meaning double letter) appears.

EXAMPLES:

غَيْرَ مُضَآرٍّ - لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ 0

lam yatmith hunna insun qablahum walā jā-an - ghaira muḍā arrin

or b) A ^ (sukūn or silent word) appears as in

āl-āāna waqad 'aṣaita qablu آلْآنَ وَقَدْ عَصَيْتَ قَبْلُ

آلْآنَ (āl-āāna) in original form was أَ الْآنَ (ā al-āna). It went through several changes of Arabic Grammar. Details are being skipped here.

Please note that rule 2 is applicable when the letter ا (alif) is active and requires a sound of its own. In Arabic, sometimes, an ا (alif) is inactive and 'silent' and does not have a sound. In such cases a ~ (*madd*) will NOT take place.

EXAMPLES:

وَمَااللّٰهُ بِغَافِلٍ - وَلَا الضَّآلِّيْنَ 0

wa laḍḍā allīn - wa mallāhu bi ghāfilin

In the above cases ا (alif) is silent and the preceding letter has been merged with the next active letter by creating شَدّ (*shadd*: a double-word sign).

3) A ~ (*madd*) will also function after the vowels إِ ىْ آ اُوْ , when the end letter of a word is active but due to choice available, one wishes to opt for a 'Pause', and does not wish to combine the end of one verse with the beginning of the next.

In the verses and examples below, the letters underlined offer the option of either to merge with the next verse or to opt for a pause.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ يَوْمِ الدِّيْنِ ۝

In case of opting for a 'pause' the end letter would sound like a ° / ٨ (sukūn) and therefore sound will be prolonged, by creating a ~ (*madd*) in sound. Therefore, in case of the above verses, letters مِيْنَ (mīn), حِيْمِ (ḥīm) and دِيْنِ (dīn) will be read with ~ (*madd*).

The only difference is that in writing ~ (*madd*) is NOT written in the Holy Qur'ān, as in the case of not opting for a 'pause', the continuation is permissible.

PART 2

In this part, we will discuss the Arabic alphabet ء (hamzah).

If ء (hamzah) is the first letter of a word, this will carry a sound i.e. it will be in an active position.

If a ء (hamzah) falls between two other letters, then this will be treated as 'silent' or ساكن (sākin) , as if it does not exist as far as its sound is concerned.

Here are described various positions of a ء (hamzah).

Column 1: Shows the sentences in their original and individual format of writing i.e. when you do not read these words by joining them together.

Column 2: Shows the words in their written format. Here one is required to read them as a whole sentence and not in their individual format.

Column 3: Shows the correct pronunciation of words and the sentence.

The sentences are numbered and at the end their translation is given:

COLUMN 3	COLUMN 2	COLUMN 1	
اَمَرْتُه‘ اَنِ مْتَحِنْ amartuhū animtaḥin	اَمَرْتُه‘ اَنِ ٱمْتَحِنْ amartuhū animtaḥin	اَمَرْتُه‘ اَنْ اِمْتَحِنْ amartuhū an imtaḥin	1
عِنْدَ مْتِحَانٍ ‘indamtiḥānin	عِنْدَ ٱمْتِحَانٍ ‘indamtiḥānin	عِنْدَ اِمْتِحَانٍ ‘inda imtiḥānin	2
اِلَى لْقَمَرِ ilalqamari	اِلَى ٱلْقَمَرِ ilalqamari	اِلَى اَلْقَمَرِ ila alqamari	3
مِنَ لاَّ هِ minallāhi	مِنَ ٱللّٰهِ minallāhi	مِنْ اَللّٰهِ min allāhi	4

TRANSLATION:

1. I bade him to give a test.
2. At the occasion of a test.
3. Towards the moon.
4. From Allāh.

A ء hamzah will be considered active and will not be dropped from speech, when a gender will be in the format of اِفْعَالْ (if‘āl) or any of the changed positions according to changes in tenses or places.

EXAMPLES:

مِنْ اَلْاِكْرَامِ   مِنَ ٱلْاِكْرَامِ   مِنَ لِاْكْرَامِ

اِهْدِنَا اَلصِّرَاطَ الْمُسْتَقِيْمَ   اِهْدِنَا ٱلصِّرَاطَ الْمُسْتَقِيْمَ   اِهْدِ نَصِّرَاطَ الْمُسْتَقِيْمَ

On the contrary the sound over a ء (hamzah) will drop, if the hamzah happens to be between two letters. For example in اَللّٰهُمَّ اِهْدِ قَوْمِيْ it will be wrong to say here

اَللّٰهُمَّ اِهْدِ قَوْمِيْ (allāhumma ihdi qaumī). Correct is اَللّٰهُمَّهْدِ قَوْمِيْ (allāhummahdi qaumī)

PART 3

Here are some additional rules for the recitation of the Holy Qur'ān.

1. You will observe that some letters in the Holy Qur'ān are without any اِعْرَابْ (i'rāb), i.e. without any ـُ , ـَ , ـِ. These letters are used in writing but are silent for the purpose of speech. Out of these ا (alif) is always silent. As it is in مِائَةً (mi'ata) Some other letters are also silent as و (wāw) in صَلٰوة (ṣalā), زَكٰوة (zakā), and اُولٰٓئِكَ (ulā'ika). The ی (yā') is silent in the following:

   اِيْتَآئِ ذِی الْقُرْبٰی *ītā'i dhil qurbā*

2. ت (tā') in Arabic is written in two ways: as ت and as ة When ة (tā') is the last letter of a word, and one wishes to 'pause' at the end in reading, then ة (tā') remains no more a ة (tā'), but is considered a ه (hā').

EXAMPLES:

As تُقَاة (toqāh) in اِنْ تَتَّقُوْا مِنْهُمْ تُقَاةً ط

As صَلٰوة (ṣalāh) in قَدْ قَامَتِ الصَّلٰوةُ

3. In Arabic, there is a sign known as تنوين (tanwīn). This is written as ـٌ ـً ـٍ, that is two ـُ (ḍammah), or two ـَ (fatḥah), or two ـِ (kasrah). If a شدّ (*shadd*) falls after a letter having a تنوين (tanvīn), then instead of two ـُ, ـَ, or ـِ only one ـُ, ـَ, ـِ should be read as in

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ — غَفُوْرٌ رَّحِيْمٌ

Muḥammadurrasū lullāh — ***ghafūrurraḥīm***

However, if the شدّ (*shadd*) is either on a و (wāw) or on a ی (yā') i.e., on vowels, we should pronounce it with a ن (nūn ghunna).

EXAMPLES:

ذَكَرٍ وَّ اُنْثٰى — خَيْرًا يَّرَهٗ (pronounced yarah, if at an end).

dhakariñwwa unthā ***khairañyyarah***

4. If a شدّ (double letter) falls after a ساكن (silent) letter, the silent letter will be dropped in speech and the preceding active letter will be combined with that شدّ (double) letter.

EXAMPLES:

SILENT LETTER TO BE DROPPED	WORDS WITH SILENT LETTER
د	qattabayya narrushdu قَدْتَّبَيَّنَ الرُّشْدُ
د	walau tawā'attum وَلَوْ تَوَاعَدْتُّمْ
ط	aḥattu اَحَطْتُّ
و	āwawwa naṣarū اٰوَوْا وَّنَصَرُوْا

5. If the شَدّ (shadd) happens to be on vowels, on و (wāw) or on ى (yā') and a نون ساكن (nūn sākin) precedes these letters then the sound of نون غنّہ (nūn ghunnah) will be required and NOT that of ن (nūn) itself.

EXAMPLES:

لَنْ يَّجْعَلَ اللّٰهُ - مِنْ وُّجْدِ كُمْ

miñwwujdikum *lañyyaj'alallāhu*

6. One might sometimes come across in the Holy Qur'ān with a separate but small ن (called Nūn Quṭnī) before certain words. Actually this is a ن of تنوين (Nūn of Tanwīn) ـً ـٍ ـٌ. If there is an ا (alif) before this ن (nūn) then the ا (alif) will be treated as silent and non-existing. As a matter of fact it will be wrong thing to prolong this ا (alif) in speech.

EXAMPLES:

خَيْرَا نِ الْوَصِيَّةُ - شَيْئًا نِ اتَّخَذَ

You cannot say: خَيْرَا (khairā) or شَيْئًا (shai-an).

This situation will change when you 'pause' over a word preceded by a ن (nūn quṭnī).In this case *nūn quṭnī* will have to be considered as non-existent. So عَرَضًا ۝ نِ الَّذِيْنَ (arḍā nilladhīna) will be read (if one does not stop) as عَرَضَنِلَّذِيْنَ (arḍa nilladhīna) and خَبِيْرَا ۝ نِ الَّذِىْ (khabīrā nilladhī) will be read as خَبِيْرَ نِلَّذِىْ (khabīra nilladhī). However, if stopped these will be read as عَرَضًا ۝ اَلَّذِيْنَ (arḍa alladhīna) and خَبِيْرًا ۝ اَلَّذِىْ (khabīra alladhī).

PART 4

In this part we will briefly go through various formats of وقف (pause). The readers of the Holy Qur'ān are supposed to be familiar with the رموزقران (signs of the Qur'ān). One of the signs is 'Pause'. This sign can be of 4 types.

i. 0 (sign of end of verse) ii. م (sign of compulsory pause)

iii. ج (sign of optional pause) iv. ط (sign of necessary pause)

a) In case of pause, any إِعْرَابْ (i'rāb) over the last letter such as ـُ , ـَ , ـِ and ـٌ ـً ـٍ will be considered as non-existent phonetically, and it will be considered as silent.

In the case, the preceding letter is already silent and inactive, then there will be no change involved. The following are various examples of 'pause'.

rusul رُسُلْ	رُسُلٍ0	wālidatik وَالِدَتِكْ	وَالِدَتِكَ م
fīh فِيْهْ	فِيْهِ ط	lahab لَهَبْ	لَهَبٌ 0
ṣādiqīn صٰدِقِيْنْ	صٰدِقِيْنَ 0	hū هُوْ	هُوَ ط
shai شَيْئْ	شَيْءٍ ط	dalwah دَلْوَهْ	دَلْوَهٌ ط
fanasī فَنَسِيْ	فَنَسِيَ 0	jānn جَانّْ	جَانٌّ ج 0
quwwah قُوَّهْ	قُوَّةٌ ط	ghairih غَيْرِهْ	غَيْرِهٖ0

A ة (tā’) is changed into a ه (hā’) in case of a pause.

b) In case of 'pause' if the end-letter is an ا (alif) and is preceded by ـً (two fatḥah) the ـً (two fatḥah) will be considered as one fatḥah and ا (allif) will be pronounced. But if the end-letter ا (alif) is preceded by a 'fatḥah' no change will take place.

EXAMPLES:

raqībā	رَقِيْبًا	رَقِيْبًا0	nisā-’ā	نِسَآءًا	نِسَآءً ع
nidā-’ā	نِدَآءًا	نِدَآءًا ط	juz-’ā	جُزْءًا	جُزْءًا ط

c) In case of pause, a silent ى (yā’) will change into an ا (alif) if it is preceded by a ـً (double fatḥah).

EXAMPLES:

duḥā ضُحًا = ضُحًى musallā مُصَلًا = مُصَلًّى

d) In the Holy Qur’ān (Chapter *Al-Dahr)* there is a verse that reads as قَوَا رِيْرَا 0

This sentence is unchangeable. In case of 'pause' the end-alif will be considered as active, i.e. we will read 'Kawarīrā' and not 'Kawarīr'.

Similarly, in case of pause on second verse of Chapter *Al-Nisā’*, نِسَآءً ع we will read

(nisā’ā) نِسَآءًا and not (nisā’) نِسَآءْ

e) In case of a 'pause' at the end of a verse, if we find the first letter of the next verse is

either an 'alif-lām' or a '*nūn quṭnī*' then we will read a fatḥah over the ا (alif) and consider '*nūn quṭnī*' along with its 'kasrah' as non-existent.

EXAMPLES:

عَرَضًا ۝ اِۨلَّذِيْنَ will be read as عَرَضَا ۝ اَلَّذِيْنَ *(arḍa alladhīna)*

f) In case of a 'pause', if we find that the first letter in the next verse is an 'alif' followed by a silent letter then we will look at the 3rd letter. If it has a ُ (ḍammah), we will read the first letter as 'alif' with a ُ (ḍammah). But if the third letter has a َ (fatḥah) or ِ (kasrah) or a ن (nūn quṭnī) then we will treat the 'alif' or 'nūn quṭnī' along with its kasrah as non-existent.

Examples show two positions of a verse i.e., with pause and without a pause.

VERSE	NO PAUSE	PAUSE
اَخِي ۝ اشْدُدْ	akhishdud اَخِشْدُدْ	akhī ushdud اَخِي ۝ اُشْدُدْ
الْمُطْمَئِنَّةُ ۝ اِرْجِعِيْ	مُطْمَئِنَّتُرْجِعِيْ mutma'innaturji'ī	مُطْمَئِنَّهْ ۝ اِرْجِعِيْ mutma'innah irji'ī

PART 5 (OTHER MATTERS)

A nūn will be pronounced as م (mīm) and a small mīm is written over the letter, when a ب (bā') is precede by either a نْ (nūn with sukūn) or a نون تنوين (nūn with a tanwīn). Any other active nūn prior to silent or '*munawwan nūn*' will not be affected.

EXAMPLES:

يَنْبُوْعًا - نَفْسٌ م بِمَا - خَبِيْرًا م بَصِيْرًا - رَجْعٌ م بَعِيْدٌ

raj'um ba'īd *khabīram basīran* *nafsum bimā* *yambū'an*

3. The following is the pronunciation of some of the abbreviated letters:

اَلِفْ لَامْ مِيْم (الٓمّ) اَلِفْ لَامْ رَا (الٓر)

alif lām mīm *alif lām rā*

4. Part 3 (Chapter 3) 'Āl-Imrān' has a verse as:

الٓمّ ۝ اللّٰهُ لَآ اِلٰهَ

If we opt for a 'pause' over the 'mīm', then the ا (alif) of اللّٰه will carry a َ (fathah).

So the reading will be, in case of a 'pause': اَلِفْ لَامْ مِيْمْ اَللّٰهُ In case of continuation we will read

اَلِفْ لَامْ مِيْ مَ اللّٰهُ

5. An ا (alif) in Qur'ān is sometimes treated as non-existent and silent. This is indicated by a sign of ' x ' or ∘. In modern Arabic this is dropped from writing. But in Qur'ān the system has been preserved.

la ilallāhi لَاْ اِلَى اللّٰهِ	afa 'immāta اَفَاْئِنْ مَّاتَ
la ilal jahīmi لَاْ اِلَى الْجَحِيْمِ	slāsila سَلٰسِلَاْ
an tabū'a اَنْ تَبُوْءَاْ	qawārīra min fiddatin قَوَارِيْرَاْ مِنْ فِضَّةٍ

THE HOLY QUR'ĀN

اِنَّهٗ لَقَوْلٌ فَصْلٌ ۙ

innahū laqaulun faṣl

It is surely a decisive word. (56:14)

BASIC ARABIC LESSONS

GRAMMAR

The Types of Speech

كلمه (*Kalimah*) A single word which conveys some meaning. The كلمه *Kalimah* is of five types:

اسم (*Ism;* Noun) Name of a thing; it is independent in its meaning, e.g. رَجُلٌ (*rajulun*) Man, نيويارك (*New York*).

فعل (*Fi'l;* Verb) It is a word which explains an action done in present, past or future, e.g. فَعَلَ (*fa'ala*) He did.

حرف (*Ḥarf,* plural: *Ḥurūf,* Particles) There are four kinds of particles: حُرُوْفُ الْجَرِّ (Ḥurūful Jarr, The Preposition) A word without meaning but becomes meaningful when used in combination with a noun or a verb, e.g. in إِلَى (*ilā*) on عَلَى (*'alā*); حُرُوْفُ الظَّرْفِ (Ḥurūfuẓ Ẓarf, The Adverbs); حُرُوْفُ الْعَطْفِ (Ḥurūful 'Aṭf, Conjunction) and حُرُوْفُ النِّدَاءِ (Ḥurūfun Nidā' Interjections)

ضمير (*Ḍamīr,* Pronoun) A word which is used in place of a noun is called ضمير (*ḍamīr),* e.g. هُوَ (*howa*) He, هِيَ (*hiya*) She.

صفت (*Ṣift,* Adjective) A word that defines or qualifies a noun, e.g. رَجُلٌ كَرِيْمٌ (*rajulun karīmun*) Noble man.

BASIC LETTERS OF THE ROOT OF A WORD

In Arabic, the basic three letters of the root of a word are known as (fā', 'ain, lām) ف ' ع ' ل

For example, the word نَصَرَ (naṣara) corresponds to the word (fa'ala) فَعَلَ -

Since ن (nūn) in (naṣara) نَصَرَ corresponds to (fā') فاء and (ṣād) ص corresponds to ('ain) ع and (rā') ر corresponds to (lām) ل , therefore, (nūn) ن is called (f ā' kalimah) فاء كلمه , (ṣād) ص is called ('ain kalimah) عين كلمه , and (rā') ر is called (lām kalimah) لام كلمه.

Likewise all other verbs are scaled on (fa'ala) فَعَلَ **.**

EXERCISE

1. In عَلِمَ ('alima) what is the sign on (fā' kalimah) فاء كلمه
2. In عَلِمَ ('alima) which is the ('ain kalimah) عين كلمه
3. In كَرُمَ (karuma) what is the sign on (lām kalimah) لام كلمه
4. In نَصَرْتُنَّ (naṣartunna) which is the (lām kalimah) لام كلمه
5. In فَتَحْتُ (fataḥtu) which is the (fā' kalimah) فاء كلمه
6. In فَتَحْتِ (fataḥti) what is the status of the first (tā') تاء and the second (tā') تاء
7. In حَسِبْتُمْ (ḥasibtum) which is the (lām kalimah) لام كلمه
8. In ضَرَبْنَ (ḍarabna) what is the (bā' kalimah) باء كلمه
9. In خَتَمَ (khatama) what is the (tā' kalimah) تاء كلمه
10. In تَرَكَتْ (tarakat) what is the status of the first (tā') تاء and the second (tā') تاء

ANSWERS:

1. Fatḥah 2. lām 3. fatḥah 4. rā' 5. fā' 6. The first tā' is 'ain kalimah and the second tā' denotes *mu'annath* (female) *wāḥid ḥāḍir* 7. bā' 8. lām 9. 'ain 10. The first tā' is fā' kalimah and the second tā' denotes *mu'annath* (female) *wāḥid ghā'ib.*

SOME QUR'ĀNIC WORDS

اِسْم (*ISM;* NOUN)

اَللّٰهُ - مُحَمَّدٌ - رَسُوْلٌ - قَوْمٌ - عَيْنٌ - قَرْيَةٌ - نَهَرٌ - مُحْسِنٌ - اِمَامٌ - حِجَارَةٌ - صَبْرٌ - مُسْلِمٌ - صَلٰوةٌ - اُمَّةٌ - ثَمَرَةٌ - ثَمَرَاتٌ - قُرْاٰنٌ - كِتَابٌ - مُسْلِمَاتٌ - مُؤْمِنُوْنَ - لَيْلٌ - مُحْسِنُوْنَ - صَابِرِيْنَ - مُؤْمِنٌ -

Allāhu, Muḥammadun, Rasūlun, Qaumun, 'Ainun, Qaryatun, Naharun, Muḥsinun, Imāmun, Ḥijāratun, Ṣabrun, Muslimun, Ṣalātun, Ummatun, Thamaratun, Thamarātun, Qur'ānun, Kitābun, Muslimātun, Mu'minūna, Lailun, Muḥsinūna, Ṣābirīna, Mu'minun.

Some examples from the Holy Qur'ān:

Muḥammadur Rasūlullāh	مُحَمَّدٌ رَّسُوْلُ اللّٰهِ
tilka ummatun qad khalat	تِلْكَ اُمَّةٌ قَدْ خَلَتْ
fa qulnad khulū hādhi hil qaryata	فَقُلْنَا ادْخُلُوْا هٰذِهِ الْقَرْيَةَ
innaṣṣalāta tanhā 'anil faḥshā'i	اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَاءِ
kullamā ruziqū minhā min thamaratirrizqan	كُلَّمَا رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا

In the above sentences, the underlined words are the examples of Noun اِسْم (*ism*). The Arabic nouns may be:

Singular (مُفْرَدٌ Mufradun), Dual (مُثَنّٰى Muthanna) or Plural (جَمْعٌ Jam'un).

Types of Noun

There are two kind of Nouns (*ism*) إِسْم

1. Common Noun, The Indefinite Noun (*ism nakirah*) إِسْم نَكِرَةٌ
2. Proper Noun, The Definite Noun (*ism ma'rifah*) إِسْم مَعْرِفَةٌ

إِسْم نَكِرَةٌ (*ism nakirah*) (COMMON NOUN)

aṣṣulḥu khairun	اَلصُّلْحُ خَيْرٌ
fī qulūbi himmaraḍun	فِى قُلُوْبِهِمْ مَّرَضٌ
kullumā jā'a kum rasūlun	كُلَّمَا جَآءَ كُمْ رَسُوْلٌ
idhā aṣābat hummuṣībatun	إِذَا اَصَابَتْهُمْ مُّصِيْبَةٌ
fā'tū bi sūratin	فَأْتُوْا بِسُوْرَةٍ
awwala kāfirim bihī	أَوَّلَ كَا فِرٍ بِهٖ
hudallinnāsi	هُدًى لِّلنَّاس
innī jā'ilun filarḍi khalīfatan	إِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً
istau qada nāran	اِسْتَوْ قَدَ نَارً
qad khalat min qablihī umamun	قَدْ خَلَتْ مِنْ قَبْلِهٖ أُمَمٌ

Ism ẓāhir اسم ظَاهِر is the word which is a name of a thing, a place or a person. e.g. كِتَابٌ kitābun مَدِيْنَةٌ madīnatun, ذَاهِدٌ dhāhidun. The underlined words are (*asmā'i nakirah*) أَسْمَاءِ نَكِرَةٌ These words ususally have a *(tanwīn)* تنوين.

اِسْم مَعْرِفَةٌ

(*ism ma'rifah,* PROPER NOUN)

wa mā muḥammadun illā rasūlun	وَمَا مُحَمَّدٌ اِلاَّ رَسُوْلٌ
muḥammadurrasūlullāh	مُحَمَّدٌ رَّسُوْلُ اللّٰهِ
wa mā kāna ibrāhīmu yahūdiyyan	وَمَا كَانَ اِبْرَاهِيْمُ يَهُوْدِيًّا
hādhannabiyyu	هٰذَ النَّبِىُّ
rabbij'al hādhal balada	رَبِّ اجْعَلْ هٰذَ الْبَلَدَ
aṣṣulḥu khairun	اَلصُّلْحُ خيْرٌ
dhālikal kitābu	ذَالِكَ الْكِتَابُ
wattīni wazzaitūni	وَالتِّيْنِ وَالزَّيْتُوْنِ
wa ṭūri sīnīna	وَطُوْرِ سِيْنِيْنَ
yā ayyu hal muddaththiru	يٰاَيُّهَا الْمُدَّثِّرُ

In the above sentences the underlined words are اِسْم مَعْرِفَةٌ (*ism ma'rifah*), e.g. (*Muḥammadun* مُحَمَّدٌ. If (*ism nakirah*) اِسْم نَكِرَةٌ by adding (*al*) اَلْ is changed into (*ism ma'rifah*) اِسْم مَعْرِفَةٌ the resulting word does not get a (*tanwīn*) تنوين e.g. (*al-kitābu, aṣṣulḥu, annabiyyu*) اَلْكِتَابُ - اَلصُّلْحُ - اَلنَّبِىُّ

جُمْلَہ اِسْمِیَّہ (jumlah ismiyyah)

A sentence which begins with اسم (*ism*, noun) and its parts include مُبْتَدَاء (*mubtadā'*) and خَبَرْ (*khabar*) is called جُمْلَہ اِسْمِیَّہ *(jumlah ismiyyah).*

allāhu qādirun	اَللّٰهُ قَادِرٌ
allāhu rabbukum	اَللّٰهُ رَبُّكُمْ
aṣṣulḥu khairun	اَلصُّلْحُ خَيْرٌ
allāhu rabbul 'ālamīn	اَللّٰهُ رَبُّ الْعَالَمِيْنَ
allāhu baīṣrun	اَللّٰهُ بَصِيْرٌ
muḥammadurrasūlullāh	مُحَمَّدٌرَّسُوْلُ اللّٰهِ
allāhu ghafūrun	اَللّٰهُ غَفُوْرٌ
innamal mu'minūna ikhwatun	اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ
allāhu nūrussamāwāti wal-arḍ	اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ
allāhu 'aduñwwullil kāfirīn	اَللّٰهُ عَدُوٌّ لِّلْكَافِرِيْنَ

1. **In the above sentences the underlined words are اَسْمَاء مُبْتَدَاء (*asmā' mubtadā'*) and the rest of the sentences are (*akhbār*) اَخْبَار**
2. **The first part of the جُمْلَہ اِسْمِیَّہ *(jumlah ismiyyah)* is called مُبْتَدَاء (*mubtadā'*) and it is usually مَعْرِفَہ** *(ma'rifah,* Proper Noun*)* The second part

is called خبر *(khabar)* and it is ususally نكره *(nakirah,* Common Noun*).*

3. In the above examples both مبتداء (*mubtadā'*) and خبر *(khabar)* are مرفوع *(marfu')* i.e., they have ـُ .

فعل (*Fi'l;* VERB)

ضَرَبَ - خَتَمَ - رَزَقَ - فَعَلَ - خَلَقَ - قَالَ - عَلِمَ - يَخْرُجُ - يَنْصُرُ - اِضْرِبْ - اَقَامَ - يَكْتُبُ - اَنْزَلَ - اِسْتَكْبَرَ - يَتَكَلَّمُوْنَ - يُذَبِّحُوْنَ - يَتَسَآءَلُوْنَ - اَخْرَجَ - عَلَّمَ - نَزَّلَ - اَدْخَلَ

ḍaraba, khatama, razaqa, fa'ala, khalaqa, qāla, 'alima, yakhruju, yanṣuru, iḍrib, aqāma, yaktubu, anzala, istakbara, yatakallamūna, yudhabbiḥūna, yatasā'alūna, akhraja, 'allama, nazzala, adkhala

Some examples from the Holy Qur'ān: The underlined words are the examples of فعل *(Fi'l)*

ḍaraballāhu mathalan	ضَرَبَ اللّٰهُ مَثَلاً
khatamallāhu 'alā qulūbihim	خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ
anzala mi-nassamā'i	اَنْزَلَ مِنَ السَّمَآءِ
yudhabbiḥūna abnā'a kum	يُذَبِّحُوْنَ اَبْنَآءَ كُمْ
iḍribbi 'aṣākal ḥajar	اِضْرِبْ بِّعَصَاكَ الْحَجَرِ

جُمْلَہ فِعْلِیَّہ *(jumlah fi'liyyah)*

The sentence which starts with فعل *(fi'l)* and then the فعل *(fi'l)* is followed by نائب فاعل *(nā'ib fā'il)* or فاعل and مفعول *(maf'ūl)* is called a جُمْلَہ فِعْلِیَّہ *(jumlah fi'liyyah)*

1. aqīmuṣṣalāta	اَقِیْمُوْا الصَّلٰوۃَ
2. wa ātuzzakāta	وَاٰتُوْا الزَّکٰوۃَ
3. bashshi riṣṣābirīna	بَشِّرِ الصَّابِرِیْنَ
4. dhahaballāhu bi nūrihim	ذَھَبَ اللّٰهُ بِنُوْرِھِمْ
5. khatamallāhu 'alā qulūbihim	خَتَمَ اللّٰهُ عَلٰی قُلُوْبِھِمْ
6. 'afallāhu 'anhum	عَفَا اللّٰهُ عَنْھُمْ
7. yurīdullāhu bikumul yusra	یُرِیْدُ اللّٰهُ بِکُمُ الْیُسْرَ
8. yaḍribullāhul amthāla	یَضْرِبُ اللّٰهُ الْاَمْثَالَ
9. wa idh yarfa'u ibrāhīmul qawā'ida	وَاِذْ یَرْفَعُ اِبْرَاھِیْمُ الْقَوَاعِدَ
10. ud'u lanā rabbaka	اُدْعُ لَنَا رَبَّكَ

The examples 1 to 3 and10 in the above جُمْلَہ فِعْلِیَّہ *(jumlah fi'liyyah)* include فعل *(fi'l)* and فاعل *(fāi'l)* and the words الصَّلٰوۃَ - الزَّکٰوۃَ - الصَّابِرِیْنَ ـ رَبَّ

(aṣṣalāta, azzakāta, aṣṣabirīna and rabba) are مفعول *(maf'ūl).*

In the examples 4 to 6 there is فعل ماضى *(fi'l m āḍī, past tense)* and اَللّٰه is فاعل *(fā'il).*

In example 9 إِبْرَاهِيْمُ *(ibrahīmu)* is فاعل and in 7 to 9 اَلْيُسْرَ - اَلْاَمْثَالَ - اَلْقَوَاعِدَ *(al-yusra, al-amthāla and al-qawā'ida)* are مفعول *(maf'ūl).*

In examples 7 to 9 there is فعل مضارع *(fi'l muḍari', past tense).*

The Verb *(fi'l)* (فعل) is of Three Kind

فعل ماضى: *(fi'l māḍī, past tense)* فَعَلَ (*fa'ala*, He did)

فعل مضارع: *(fi'l muḍari', present and future tense)* يَفْعَلُ (*yaf'alu*, He does or he will do)

فعل امر: *(fi'l amr, imperitive tense)* إِفْعَلْ (*if'al*, Do)

All simple verbs have three persons:

The first person: "I", "We" (مُتَكَلِّمٌ *Mutakallim*);

The second person: "you" (حَاضِرٌ *Ḥāḍir*) and

The third person: "He", "She" "They", غَائِبٌ *Ghā'ib*). Each of these can be مذكر (masculine) or مؤنث (faminine) genders.

MAKE PAST TENSE USING THESE ROOTS AND PRONOUNS

ف ت ح To Open Fā', Ta', Ḥā'	ن ف ع To Benefit Nūn, Fā', 'Ayn	ف ع ل To Do Fā', 'Ayn, Lām	PRONOUNS
		fa'ala فَعَلَ He did	huwa هُوَ (He)
		fa'alā فَعَلَا They two (male) did	humā هُمَا (They two, male)
		fa'alū فَعَلُوْا They all (male) did	hum هُمْ (They all, male)
		fa'alat فَعَلَتْ She did	hiya هِيَ (She)
		fa'alatā فَعَلَتَا They two (female) did	humā هُمَا (They two, female)
		fa'alna فَعَلْنَ They all (female) did	hunna هُنَّ (They all, female)
		fa'alta فَعَلْتَ You (male) did	anta اَنْتَ (You one, male)
		fa'altumā فَعَلْتُمَا You two (male) did	antumā اَنْتُمَا (Yoy two, male)
		fa'altum فَعَلْتُمْ You all (male) did	antum اَنْتُمْ (You all, male)
		fa'alti فَعَلْتِ You (female) did	anti اَنْتِ (You one, female
		fa'altumā فَعَلْتُمَا You two (female) did	antumā اَنْتُمَا (You two, female)
		fa'altunna فَعَلْتُنَّ You all (female) did	antunna اَنْتُنَّ (You all, female)
fataḥtu فَتَحْتُ	nafa'tu نَفَعْتُ	fa'altu فَعَلْتُ I, male or female did	anā اَنَا (I, male or female)
		fa'alnā فَعَلْنَا We (male or female) did	naḥnu نَحْنُ (We two or all, male or female)

EXCERCISE

Revision of the past tense verb

٦(6)	٥(5)	٤(4)	٣(3)	٢(2)	١(1)	
حَسِبَ ḥasiba	كَرُمَ karuma	فَتَحَ fataḥa	عَلِمَ 'alima	نَصَرَ naṣara	ضَرَبَ ḍaraba	PRONOUNS
						huwa هُوَ
						humā هُمَا
						hum هُمْ
						hiya هِيَ
						humā هُمَا
						hunna هُنَّ
						anta أَنْتَ
						antumā أَنْتُمَا
						antum أَنْتُمْ
						anti أَنْتِ
						antumā أَنْتُمَا
						antunna أَنْتُنَّ
						anā أَنَا
						naḥnu نَحْنُ

EXERCISE

Make past tenses according to the personal pronouns (ḍamā'ir) taught above using the following Arabic root letters. While doing so, try to grasp the meaning underlying the lesson.

ح ك م	ن ق ض	ك ت ب
He decided	He broke	He wrote

He wrote (kataba) كَتَبَ

أَنْتُمْ	أَنْتُمَا	أَنْتَ	أَنَا ....
هُمْ	هُمَا	هُوَ	

He broke (naqaḍa) نَقَضَ

أَنْتُمْ	أَنْتُمَا	أَنْتَ	أَنَا ....
هُمْ	هُمَا	هُوَ	

He decided (ḥakama) حَكَمَ

أَنْتُمْ	أَنْتُمَا	أَنْتَ	أَنَا ....
هُمْ	هُمَا	هُوَ	

اسم ضمير ism ḍamīr

Ism ḍamīr اسم ضمير is the word which is spoken instead of a متكلم mutakallam, مخاطب mukhāṭab or غائب ghā'ib. e.g. أنَا anā, أنْتَ anta, هُوَ huwa. Plural of ḍamīr is ḍamā'ir.

(Māḍī Qarīb اَلْمَاضِي الْقَرِيب)

THE NEAR PERFECT

Addition of the word *Qad* قَدْ before any *ṣīgah* (category) of the perfect tense changes it into a Māḍī Qarīb. e.g. qad fa'ala قَدْفَعَلَ (He has done) and qad fa'alā قَدْفَعَلَا [These two (male) have done].

The word *Qad* قَدْ or *Laqad* لَقَدْ when added before a *ṣīgah* of the perfect tense also gives an emphasis to the meaning of the verb.

e.g.

qad fa'ala karīmun قَدْ فَعَلَ كَرِيْمٌ (Indeed Karīm has done).

In the Holy Qur'ān it is stated: qad aflaḥal mu'minūna قَدْاَفْلَحَ الْمُؤْمِنُوْنَ (Surely, success does come to the believers, 23:2), walaqad khalaqnā fauqakum sab'a ṭarā'iqa وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ (And surely,We have created above you seven *heavens* lying one above the other, 23:18). Thus, *Qad* قَدْ and *Laqad* لَقَدْ have twofold role in changing the meaning:

i. They convert Māḍī into Māḍī Qarīb and
ii. They give an emphasis to the meaning of the verb.

THE NEAR PERFECT (Māḍī Qarīb, اَلْمَاضِي الْقَرِيب)

1st Person (Male & Female)	2nd Person (Female)	2nd Person (Male)	3rd Person (Female)	3rd Person (Male)	
قَدْ فَعَلْتُ	قَدْ فَعَلْتِ	قَدْ فَعَلْتَ	قَدْ فَعَلَتْ	قَدْ فَعَلَ	Singular
	قَدْ فَعَلْتُمَا	قَدْ فَعَلْتُمَا	قَدْ فَعَلَتَا	قَدْ فَعَلَا	Dual
قَدْ فَعَلْنَا	قَدْ فَعَلْتُنَّ	قَدْ فَعَلْتُمْ	قَدْ فَعَلْنَ	قَدْ فَعَلُوْا	Plural

اَلْمَاضِى الْبَعِيْدُ (Māḍī ba‘īd)

THE DISTANT PERFECT

كَانَ kāna: he/it was/to be

كَانَ *kāna* is the most commonly used verb in Arabic. The Arabic verb has two tenses, the perfect and the imperfect. The perfect is used to narrate completed events (past tense or present perfect), while the imperfect describes events which have not been completed. Verbs in the perfect tense consist of a stem indicating the basic meaning and a pronoun suffix indicating the person, gender and number of the subject. The verb has two perfect stems, كَان kān- and كُنْ kun-, to which the suffixes are added. in the case of the third person (male and female) the stem kān- is used and the suffixes *a* and *at* are added to indicate the person. Consequently, كَانَ *kāna* does not actually mean the infinitive 'to be', but it means 'he was'. The pronoun subjects, "I, you, he and she" are all included in the verb and are indicated by the verb forms and ending. The gender of the verb must match that of the subject. e.g.

هُوَ فِي الْبَيْتِ *huwa fil baiti*, He is in the house.

كَانَ فِي الْبَيْتِ *kāna fil baiti*, He was in the house.

صَالِحَةُ فِي الْبَيْتِ *Ṣāliḥatu fil baiti*, Ṣāliḥa is in the house

كَانَتْ صَالِحَةُ فِي الْبَيْتِ *kānat Ṣāliḥatu fil baiti*, Ṣāliḥa was in the house.

The verb is always singular, regardless of the subject, as long as the subject follows the verb. e.g.

كَانَتِ النِّسَاءُ مِنْ كِينِيَا *kānatinnisā'u min kīniyā*, The women were from Kenya. When كَانَ *kāna* is prefixed to مضارع *Muḍāri‘*, it converts it into the past continuous.

Example:

كَانَ يَذْهَبُ *kāna yaḍhabu* (He used to go).

اَلْمَاضِى الْبَعِيْدُ

Madī Ba'īd

He was or had	كَانَ kāna
They (two male) were or had	كَانَا kānā
They (male) were or had	كَانُوْا kānū
She was or had	كَانَتْ kānat
They (two female) were or had	كَانَتَا kānatā
They (female) were or had	كُنَّ kunna
You (male) were or had	كُنْتَ kunta
You (two male) were or had	كُنْتُمَا kuntumā
Yoy (male) were or had	كُنْتُمْ kuntum
You (female) were or had	كُنْتِ kunti
You (two female) were or had	كُنْتُمَا kuntumā
You (female) were or had	كُنْتُنَّ kuntunna
I was or had	كُنْتُ kuntu
We were or had	كُنَّا kunnā

فِعْلِ نَاقِصْ *fi'li nāqis* (A Defective Verb): Laisa لَيْسَ

The verb لَيْسَ *laisa* means, is not, are not, or am not according to the subject. It is called فِعْلِ نَاقِصْ *fi'li nāqis* (a defective verb) and only exists in the perfect tense form.

He is not	لَيْسَ laisa
They (two male) are not	لَيْسَا laisā
They (male) are not	لَيْسُوْا laisū
She is not	لَيْسَتْ laisat
They (two female) are not	لَيْسَتَا laisatā
They (female) are not	لَسْنَ lasna
You (male) are not	لَسْتَ lasta
You (two male) are not	لَسْتُمَا lastumā
Yoy (male) are not	لَسْتُمْ lastum
You (female) are not	لَسْتِ lasti
You (two female) are not	لَسْتُمَا lastumā
You (female) are not	لَسْتُنَّ lastunna
I am not	لَسْتُ lastu
We are not	لَسْنَا lasnā

The verb لَيْسَ *laisa* acts on a nominal sentence in exactly the same way as كَانَ *kāna* does.

خَالِدٌ طَالِبٌ فِى هٰذِهِ الْمَدْرَسَةِ *(khālidun ṭālibun fī hādhi hil madrasati)* Khālid is a student in this school.

كَانَ خَالِدٌ طَالِباً فِى هٰذِهِ الْمَدْرَسَةِ *kāna khālidun ṭāliban fī hādhi hil madrasati* Khālid was a student in this school. لَيْسَ خَالِدٌ طَالِباً فِى هٰذِهِ الْمَدْرَسَةِ *laisa khālidun ṭāliban fī hādhi hil madrasati* Khālid is not a student in this school.

Muḍāri‘ (Imperfect Active)

Muḍāri‘ is derived from Māḍī. The patterns of Muḍāri‘ in comparison with Māḍī can be one of the following:

	Māḍī	Muḍāri‘	Māḍī	Muḍāri‘
1.	ضَرَبَ	يَضْرِبُ	ـَـ	ـِـ
2.	سَمِعَ	يَسْمَعُ	ـِـ	ـَـ
3.	فَتَحَ	يَفْتَحُ	ـَـ	ـَـ
4.	نَصَرَ	يَنْصُرُ	ـَـ	ـُـ
5.	كَرُمَ	يَكْرُمُ	ـُـ	ـُـ
6.	حَسِبَ	يَحْسِبُ	ـِـ	ـِـ

The following four letters which are prefixed to Muḍāri‘ are called *‘alāmātul muḍāri‘*

ن ي ت ا :(عَلاَمَاتُ الْمُضَارِعِ)

فعل مضارع : فعل حال + مستقبل (مذكر كيلئے)

Fi'l muḍāri' is: A Verb indicating Present or Future Tense

جمع Plural	تثنيه Dual	واحد Singular	Mudhakkar (مذكر)
أَنْتُمْ تَنْصُرُوْنَ antum tanṣurūna	أَنْتُمَا تَنْصُرَانِ antumā tanṣurāni	أَنْتَ تَنْصُرُ anta tanṣuru	مذكر حاضر Present, Male
هُمْ يَنْصُرُوْنَ hum yanṣurūna	هُمَا يَنْصُرَانِ humā yanṣurāni	هُوَ يَنْصُرُ huwa yanṣuru	مذكر غائب Past, Male

EXERCISE

Please make preset and future tenses using the 'Pronouns' given in the right column.

yaḥkumu يَحْكُمُ He decides or will decide	yanquḍu يَنْقُضُ He breaks or will break	yaktubu يَكْتُبُ He writes or will write	PRONOUN
		yaktubu يَكْتُبُ	huwa هُوَ
		yaktubāni يَكْتُبَانِ	humā هُمَا
		yaktubūna يَكْتُبُوْنَ	hum هُمْ
		taktubu تَكْتُبُ	anta أَنْتَ
		taktubāni تَكْتُبَانِ	antumā أَنْتُمَا
		taktubūna تَكْتُبُوْنَ	antum أَنْتُمْ
		aktubu أَكْتُبُ	anā أَنَا
		naktubu نَكْتُبُ	naḥnu نَحْنُ

In the Past Tense Verb, the first singular Past Tense for Male (howa, هُوَ) is naṣara نَصَرَ and

it has three basic letters, ن nūn, ص ṣād and ر rā'. To change the Past tense into Present/Future tense, one needs to add Yā' ي with fatḥah (يَ) before the first letter of the Past Tense Verb and the first letter of the tense is given a sukūn. e.g. naṣara نَصَرَ will become yanṣuru يَنْصُرُ (He helps or will help) and kataba كَتَبَ will change into yaktubu يَكْتُبُ (He writes or will write). The letters added before the Past Tense Verb which change with the change in the Pronouns are called *Present/Future Tense Letters.* e.g. In anṣuru أَنْصُرُ, tanṣuru تَنْصُرُ and yanṣuru يَنْصُرُ, alif أ, tā' ت and yā' ى are the *Present and Future Tense Letters* (Ḥurūf-e-Muḍāri', حُرُوْفِ مضارع).

فعل مضارع : فعل حال + مستقبل (مؤنث كيلئے)

Fi'l muḍāri' is: A Verb indicating Present or Future Tense

k

جمع Plural	تثنيه Dual	واحد Singular	(مؤنث) Mu'annath
أَنْتُنَّ تَنْصُرْنَ antunna tanṣurna	أَنْتُمَا تَنْصُرَانِ antumā tanṣurāni	أَنْتِ تَنْصُرِيْنَ anti tanṣurīna	مؤنث حاضر Present, Female
هُنَّ يَنْصُرْنَ hunna yanṣurna	هُمَا تَنْصُرَانِ humā tanṣurāni	هِىَ تَنْصُرُ hiya tanṣuru	مؤنث غائب Past, Female

EXERCISE

Please make preset and future tenses using the 'Pronouns' given in the right column.

yaftaḥu يَفْتَحُ He opens or will open	yanfa'u يَنْفَعُ He benefits or will benefit	yaf'alu يَفْعَلُ He does or will do	PRONOUN
		taf'alu تَفْعَلُ	hiya هِىَ
		taf'alāni تَفْعَلاَنِ	humā هُمَا
		yaf'alna يَفْعَلْنَ	hunna هُنَّ
		taf'alīna تَفْعَلِيْنَ	anti أَنْتِ
		taf'alāni تَفْعَلاَنِ	antumā أَنْتُمَا
		taf'alna تَفْعَلْنَ	antunna أَنْتُنَّ

In the above lesson, please note carefully the method used to make different *"fi'l muḍāri'"* (Present and Future Tense) with respect to various "ḍamā'ir" (Pronouns).

When the Past tense is changed to Present/Future tense, the ḥarkat (movement) on the middle letter ('ain, ع) of the basic three letter unit found in the case of the first tense will remain the same in the rest of the tenses. For example, when naṣara نَصَرَ is changed to yanṣuru يَنْصُرُ, the ḥarkat on the 'ain ع letter (i.e., ṣād ص) changes to ḍammah. In the case of all the remaining *fi'l muḍāri'* (present and future tenses) the ḥarkat will remain ḍammah. However, the ḥarkat on the lām ل letter i.e. the third letter of the basic unit of the word will change with change in the *ḍamāi'r* (Pronouns), e.g.

tanṣurīna تَنْصُرِيْنَ, tanṣurāni تَنْصُرَانِ , tanṣurna تَنْصُرْنَ
and
yaftaḥu يَفْتَحُ, yaftaḥāni يَفْتَحَانِ, yaftaḥūn يَفْتَحُوْنَ

Please note: The 'ain ع letter in the case of both *fi'l māḍī* (past tense) and *fi'l muḍāri'* (present and future tense) can get anyone of the following ḥarkāt (movements), i.e. fatḥah, kasrah, ḍammah. What ḥarkat (movement) 'ain ع letter of a particular *mādah* (root of the word) will get depends upon its use by the Arabic language.

Fi'l Māḍī + Fi'l Muḍāri'

EXCERCISE

يَكْبُرُ yakburu	كَبُرَ kabura	يَجْحَدُ yajḥadu	جَحَدَ jaḥada	يَشْهَدُ yashhadu	شَهِدَ shahida	يَغْفِرُ yaghfiru	غَفَرَ ghafara	يَحْضَرُ yaḥḍaru	حَضَرَ ḥaḍara	PRONOUNNS
								يَحْضَرُ		huwa هُوَ
								يَحْضَرَانِ		humā هُمَا
								يَحْضَرُوْنَ		hum هُمْ
								تَحْضَرُ		hiya هِيَ
								تَحْضَرَانِ		humā هُمَا
								يَحْضَرْنَ		hunna هُنَّ
								تَحْضَرُ		anta اَنْتَ
								تَحْضَرَانِ		antumā اَنْتُمَا
								تَحْضَرُوْنَ		antum اَنْتُمْ
								تَحْضَرِيْنَ		anti اَنْتِ
								تَحْضَرَانِ		antumā اَنْتُمَا
								تَحْضَرْنَ		antunna اَنْتُنَّ
								اَحْضَرُ		anā اَنَا
								نَحْضَرُ		naḥnu نَحْنُ

Fi'l Jaḥad فعل جحد and Fi'l Nahī فعل نهى

Fi'l Jaḥad فعل جحد

Literally *Jaḥad* جحد means to refuse. When *lamm* لَمْ is added to *Fi'l Muḍāri'* فعل مضارع it becomes *Fi'l Jaḥad* فعل جحد and the word becomes *Majzūm* مَجْزُوم i.e., the last letter of the word gets *Jazm* جَزم. Thus, *Fi'l Muḍāri'* فعل مضارع changes to *Fi'l Māḍı* فعل ماضى, e.g. *aḥkumu* أَحْكُمُ (I decide) with the addition of *lamm* لَمْ will become *lamm aḥkum* لَمْ أَحْكُمْ (I did not decide). Similarly, *yaḥkumu* يَحْكُمُ (He decides), and *yakfuru* يَكْفُرُ (He rejects or disbelieves), with the addition of *lamm* لَمْ will become *lamm yaḥkkum* لَمْ يَحْكُمْ (He did not decide) and *lamm yakfur* لَمْ يَكْفُرْ (He did not reject). Furthermore, نُوْنْ إِعْرَابِى (*nūn i'rābī*) disappears or is elided, eg. لَمْ يُؤْمِنُوْا (*lam yu'minū*) instead of لَمْ يُؤْمِنُوْنَ (*lam yu'minūna*).

Fi'l Nahī فعل نهى

It is indicative of prohibition or ordering not to do something. In Arabic مَا (mā) and لاَ (lā) mean "no" or "not". If one wants to tell a person not to do something, for that one should add *lā* لاَ before *Fi'l Muḍāri'* فعل مضارع. This *lā* لاَ is called, "*lā-e-nahī*" لاَئے نهى and addition of *lā-e-nahī* لاَئے نهى gives *jazm* جَزم to *Fi'al Muḍāri'*. e.g. *yakfuru* يَكْفُرُ (He rejects) with the addition of *lā* لاَ becomes *lā yakfur* لاَ يَكْفُرْ (Do not reject).

Fi‘l Jaḥad فعل جحد and Fi‘l Nahī فعل نهى

	Fi'l Nahī فعل نهى			Fi'l Jaḥad فعل جحد	Fi'l Muḍāri‘ فعل مضارع	PRONOUNS
	لَا يَكْفُرْ lā yakfur	يَكْفُرُ yakfuru		لَمْ يَحْكُمْ lam yaḥkum	يَحْكُمُ yaḥkumu	huwa هُوَ
	لَا يَكْفُرَا lā yakfurā	يَكْفُرَانِ yakfurāni		لَمْ يَحْكُمَا lam yaḥkumā	يَحْكُمَانِ yaḥkumāni	humā هُمَا
	لَا يَكْفُرُوْا lā yakfurū	يَكْفُرُوْنَ yakfurūna		لَمْ يَحْكُمُوْا lam yaḥkumū	يَحْكُمُوْنَ yaḥkumūna	hum هُمْ
	لَا تَكْفُرْ lā takfur	تَكْفُرُ takfuru		لَمْ تَحْكُمْ lam taḥkum	تَحْكُمُ taḥkumu	hiya هِيَ
	لَا تَكْفُرَا lā takfurā	تَكْفُرَانِ takfurāni		لَمْ تَحْكُمَا lam taḥkumā	تَحْكُمَانِ taḥkumāni	humā هُمَا
	لَا يَكْفُرْنَ lā yakfurna	يَكْفُرْنَ yakfurna		لَمْ يَحْكُمْنَ lam yaḥkumna	يَحْكُمْنَ yaḥkumūna	hunna هُنَّ
	لَا تَكْفُرْ lā takfur	تَكْفُرُ takfuru		لَمْ تَحْكُمْ lam taḥkum	تَحْكُمُ taḥkumu	anta اَنْتَ
	لَا تَكْفُرَا lā takfurā	تَكْفُرَانِ takfurāni		لَمْ تَحْكُمَا lam taḥkumā	تَحْكُمَانِ taḥkumāni	antumā اَنْتُمَا
	لَا تَكْفُرُوْا lā takfurū	تَكْفُرُوْنَ takfurūna		لَمْ تَحْكُمُوْا lam taḥkumū	تَحْكُمُوْنَ taḥkumūna	antum اَنْتُمْ
	لَا تَكْفُرِيْ lā takfurī	تَكْفُرِيْنَ takfurīna		لَمْ تَحْكُمِيْ lam taḥkumī	تَحْكُمِيْنَ taḥkumīna	anti اَنْتِ
	لَا تَكْفُرَا lā takfurā	تَكْفُرَانِ takfurāni		لَمْ تَحْكُمَا lam taḥkumā	تَحْكُمَانِ taḥkumāni	antumā اَنْتُمَا
	لَا تَكْفُرْنَ lā takfurna	تَكْفُرْنَ takfurna		لَمْ تَحْكُمْنَ lam taḥkumna	تَحْكُمْنَ taḥkumna	antunna اَنْتُنَّ
لَا اَفْرَحْ lā afraḥ	لَا اَكْفُرْ lā akfur	اَكْفُرُ akfuru	لَمْ اَعْلَمْ lam a‘lum	لَمْ اَحْكُمْ lam aḥkum	اَحْكُمُ aḥkumu	anā اَنَا
	لَا نَكْفُرْ lā nakfur	نَكْفُرُ nakfuru		لَمْ نَحْكُمْ lam naḥkum	نَحْكُمُ naḥkumu	naḥnu نَحْنُ

Fi‘l Amr Ḥāḍir فعل امر حاضر

Fi‘l Amr Ḥāḍir فعل امر حاضر is formed from the Sīghas (Categories) of Fi'l Muḍāri‘ Mukhāṭib فعل مضارع مخا طب . To make Fi‘l Amr Ḥāḍir فعل امر حاضر, Ḥarf Muḍāri‘ حرف مضارع is removed from Fi'l Muḍāri ‘فعل مضارع and Sukūn/Jazm is added to the last letter. e.g., tanṣuru تَنْصُرُ changes to nṣur نْصُرْ. If the letter next to the Ḥarf Muḍāri‘ حرف مضارع carries a Jazm جَزم as is the case in the above example then an *alif* is added in the beginning of the word. This *alif* is called *Hamzatul waṣl* همزة الوصل (i.e. joining hamzah). To give a *ḥarkat* to this *hamzah* one has to look at the ع *'ain* letter of the *Fi'l Muḍāri‘* فعل مضارع. If *ḥarkat* on the ع *'ain* letter is a *ḍammah* as is the case of *tanṣuru* تَنْصُرُ then the *Hamzatul waṣal* gets *ḍammah ḥarkat*, e.g. nṣur نْصُرْ will become unṣur اُنْصُرْ However, if the ع ‘ain letter has either *fatḥah* or *kasrah* then in both cases the *Hamzatul waṣal* will get *kasrah*, e.g. *taḍribu* تَضْرِبُ changes into *iḍrib* اِضْرِبْ and *tash-hadu* تَشْهَدُ changes into *ish-had* اِشْهَدْ.

Fi'l Amr فعل امر	Fi'l Muḍāri‘ فعل مضارع	Fi'l Amr فعل امر	Fi'l Muḍāri‘ فعل مضارع	Fi'l Amr فعل امر	Fi'l Muḍāri‘ فعل مضارع
اِشْهَدْ ish-had	تَشْهَدُ tash-hadu	اِغْفِرْ ighfir	تَغْفِرُ taghfiru	اُنْصُرْ unṣur	تَنْصُرُ tanṣuru
	تَشْهَدَانِ tash-hadāni		تَغْفِرَانِ taghfirāni	اُنْصُرَا unṣurā	تَنْصُرَانِ tanṣurāni
	تَشْهَدُوْنَ tash-hadūna		تَغْفِرُوْنَ taghfirūna	اُنْصُرُوْا tanṣurū	تَنْصُرُوْنَ tanṣurūna
	تَشْهَدِيْنَ tash-hadīna		تَغْفِرِيْنَ taghfirīna	اُنْصُرِىْ unṣurī	تَنْصُرِيْنَ tanṣurīna
	تَشْهَدَانِ tash-hadāni		تَغْفِرَانِ taghfirāni	اُنْصُرَا unṣurā	تَنْصُرَانِ tanṣurāni
	تَشْهَدْنَ tash-hadna		تَغْفِرْنَ taghfirna	اُنْصُرْنَ unṣurna	تَنْصُرْنَ tanṣurna

Make *Fi'l Amr* فعل امر from the following words: *taḥkumu* تَحْكُمُ ....?

tashrabūna تَشْرَبُوْنَ ....? *taslukīna* تَسْلُكِيْنَ ....?

Note: In the case of wāhid mudhakkar ṣīgha واحدمذكرصيغه , sukūn سكون comes at the end. If the end letter of the word is a Nūn I'rābī نون اعرابى, the Nūn I'rābī نون اعرابى becomes silent.

Fi'l Amr Gha'ib wa Mutakallam فعل امر غَائب و متكلم

To make Fi'l Amr فعل امر from Ghā'ib غائب and Mutakallam متكلم Ṣīghas صيغه (Categories) of Fi'l Muḍāri' فعل مضارع one needs to add *lām maksūr* لام مكسور (i.e., *lām* with *kasrah* لِ) in the beginning of the *Fi'l* فعل. e.g. *yanṣuru* يَنْصُرُ He helps changes to *li-yanṣur* لِيَنْصُرْ. He should help; *yash-hadu* يَشْهَدُ He bears witness changes to *li-yash-had* لِيَشْهَدْ He should bear witness.

Fi'l Amr فعل امر	Fi'l Muḍāri' فعل مضارع	Fi'l Amr فعل امر	Fi'l Muḍāri' فعل مضارع	Fi'l Amr فعل امر	Fi'l Muḍāri' فعل مضارع
لِيَشْهَدْ liyash-had	يَشْهَدُ yash-hadu	لِيَغْفِرْ liyaghfir	يَغْفِرُ yaghfiru	لِيَنْصُرْ liyanṣur	يَنْصُرُ yanṣuru
	يَشْهَدَانِ yash-hadāni		يَغْفِرَانِ yaghfirāni	لِيَنْصُرَا liyanṣurā	يَنْصُرَانِ yanṣurāni
	يَشْهَدُوْنَ yash-hadūna		يَغْفِرُوْنَ yaghfirūna	لِيَنْصُرُوْا liyanṣurū	يَنْصُرُوْنَ yanṣurūna
	تَشْهَدُ tash-hadu		تَغْفِرُ taghfiru	لِتَنْصُرْ litanṣur	تَنْصُرُ tanṣuru
	تَشْهَدَانِ tash-hadāni		تَغْفِرَانِ taghfirāni	لِتَنْصُرَا litanṣurā	تَنْصُرَانِ tanṣurāni
	يَشْهَدْنَ yash-hadna		يَغْفِرْنَ yaghfirna	لِيَنْصُرْنَ liyanṣurna	يَنْصُرْنَ yanṣurna
	اَشْهَدُ ash-hadu		اَغْفِرُ aghfiru	لِاَنْصُرْ lianṣur	اَنْصُرُ anṣuru
	نَشْهَدُ nash-hadu		نَغْفِرُ naghfiru	لِنَنْصُرْ linanṣur	نَنْصُرُ nanṣuru

حُرُوْفُ الْجَرّ (*Ḥurūful Jarr*, THE PREPOSITIONS)

اِلٰى - ب - ت - حَتّٰى - علٰى- عَنْ - فِيْ - مَعَ - ك - ل - مِنْ - وَ - مُنْذُ - مُذْ - خَلاَ - رُبَّ - حَاشَا - عَدَا - مِنْ عِنْدِ - مِنْ لَّدُنْ -

ilā* (for), *bā'* (by, with), *tā'*, *ḥattā* (until), *'alā* (on), *'an* (away from; about), *fī* (in), *ma'a*, *kāf* (like), *lām* (for), *min* (from), *wāw*, *mundhu* (since), *mudh*, *khalā*, *rubba*, *hāshā*, *'adā*, *min 'indi* and *milladun are called حُرُوْفُ الْجَرّ (*ḥurūful jarr*, i.e., The prepositions).

In the Table, the underlined words are حُرُوْفُ الْجَرّ (*ḥurūful Jarr*).

bismillāh	بِسْمِ اللّٰهِ
alḥamdu lillāh	اَلْحَمْدُ لِلّٰهِ
khatamallāhu 'alā qulūbihim	خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ
wa ayyadnāhu bi rūḥil quds	وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ
bil ithmi wal 'udwān	بِالاِثْمِ وَالْعُدْوَانِ
mathaluhum ka mathalilladhī	مَثَلُهُمْ كَمَثَلِ الَّذِىْ
u 'iddat lil kāfirīna	اُعِدَّتْ لِلْكَافِرِيْنَ
ilā shayāṭīni him	اِلٰى شَيٰطِيْنِهِمْ
ulā'ika 'alā hudammirrabbihim	اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ
wa lā tus'alu 'an aṣḥābiljaḥīm	وَلاَ تُسْئَلُ عَنْ اَصْحٰبِ الْجَحِيْمِ

فِيْ fī: in

The preposition فِيْ fī is the most frequently used word in Arabic. Its common English meaning is the word: "in". However, its meaning also include the following English words or statements: with; about; concerning; regarding; at; during; among; on; near; by; within; according to; in the company of; according to; for the sake of; on behalf of; in proportion to.

When the preposition فِيْ fī precedes a noun, it causes the noun to be in the 'Genetive case' (مَجْرُوْر *Majrūr*) which is indicated by the changing of the final vowel from a *ḍammah* to a *kasrah*. In the case of indefinite noun, the double *ḍammah* changes to double *kasrah*.

مِنْ min: from

The preposition, "Min" مِنْ , is also one of the frequently used words in Arabic. Its most commonly used English meanings are: some; some of; away from; of; pertaining to; belonging to; out of; from the direction of; away from.

When the preposition "Min" مِنْ is combined with a noun the nūn of *Min* gets *fatḥah*, whereas, in most other cases it gets a *kasrah*.

The preposition "Min" مِنْ is commonly used to identify the place of origin in reference to countries and cities.

The preposition "Min" مِنْ may be used in combination with the interrogative pronouns, such as أَيْنَ *aina* and مَنْ *man* to make another interrogative. The preposition "Min" مِنْ always precedes the interrogative pronoun. e.g. مِنْ أَيْنَ أَنْتَ؟ *min 'aina anta* (Where are you from?); مِنْ *min* in combination with مَنْ *man* becomes مِمَّنْ *mimman*. مِمَّنِ الْقَلَمُ؟ *mimmanil qalamu* (Who is the pen from?)

عَلَى 'alā: on

In the preposition عَلَى 'alā: the yā is called *alif maqṣūrah* and is pronounced as an *alif*. Its English meanings include: on; upon; above; on top of; by; at.

ADVERBS

(Ḥurūfuẓẓarf) حُرُوْفُ الظَّرْفِ

In Arabic, adverbs are of two kinds:

i. Adverbs of place (*ẓarfu makānin*) ظَرْفُ مَكَانٍ

ii. Adverbs of time (*ẓarfu zamānin*) ظَرْفُ زَمَانٍ

Adverbs of time (*ẓarfu zamānin*) ظَرْفُ زَمَانٍ	Adverbs of place (*ẓarfu makānin*) ظَرْفُ مَكَانٍ
قَبْلَ (*qabla*) before	فَوْقَ (*fauqa*) above, on
بَعْدَ (*ba'da*) after	تَحْتَ (*taḥta*) below
اَلْيَوْمَ (*al-yauma*) today	عِنْدَ (*'inda*) near, beside, with, has/have
اَمْسِ / بِالْاَمْسِ (*amsi/bil-amsi*) yesterday	مَعَ (*ma'a*) with, has/have
اَوَّلَ اَمْسِ (*awwala amsi*) the day before yesterday	اَمَامَ (amāma) in front of
غَدًا (*ghadan*) tomorrow	خَلْفَ / وَرَاءَ (*khalfa/ varā'*) behind
اَلْآنَ (*al-āna*) now	بَيْنَ (*baina*) between

اَلْمَكْتَبَةُ اَمَامَ الْمَدْرَسَةِ *al-maktabatu amāmal madrasati*: The library is in front of the school.

اَلْمَكْتَبَةُ خَلْفَ الْمَدْرَسَةِ *al-maktabatu khalfal madrasati*: The library is at the back of the school.

اَلْيَوْمَ اَكْمَلْتُ دِيْنَكُمْ *al-yauma akmaltu dinakum:* Today I have pefected your religion

INTERJECTIONS

(Ḥurūfun Nidā') حُرُوْفُ النِّدَاءِ

Far from it	haihāta هَيْهَاتَ	O!	yā ayyuhā يَاَيُّهَا and yā يَا
Come here, Bring here	halumma هَلُمَّ	Come here	haita هَيْتَ
Woe!	vailun وَيْلٌ	Lo, See, There	hā هَا
O Allāh!	allāhumma اَللّٰهُمَّ	Come	ḥayya حَيَّ

إِنَّ inna: Certainly

The particle إِنَّ inna, which emphasizes a statement is generally translated into English as, definitely, certainly, surely, and without a doubt. e.g. إِنَّ الْبَيْتَ كَبِيْرٌ *innal baita kabīrun*: Certainly the house is large.

Predicate	Subject	Particle
كَبِيْرٌ	الْبَيْتَ	إِنَّ
kabīrun	*al-baita*	*inna*
(is) large	the house	Certainly

When إِنَّ inna is placed before a nominal sentense, it causes the subject to enter the accusative case (مَنْصُوْب *manṣūb*) and ḍammah on the subject changes to fatḥah, e.g. اَلْبَيْتُ كَبِيْرٌ al-baitu kabīrun changes to إِنَّ الْبَيْتَ كَبِيْرٌ innal baita kabīrun (Certainly the house is large). To put more emphasis to إِنَّ *inna*, ل *lām* is added to the predicate. e.g إِنَّ الْبَيْتَ لَكَبِيْرٌ *innal baita lakabīrun* (Most certainly the house is large). When the subject is a pronoun, the pronoun is written in an attached form. e.g. إِنَّ أَنْتَ *inna anta* becomes إِنَّكَ *innaka* and إِنَّ هُوَ *inna huwa* becomes إِنَّهُ *innahu*.

THE PERSONAL PRONOUNS
BASIC DIVISIONS

English Cases	The Pronoun	Meaning	Examples	The Pronoun	Arabic Cases
NOMINATIVE	I	I am a professor	أَنَا أُسْتَاذٌ anā ustādhun	أَنَا anā	NOMINATIVE
		I wrote the lesson yesterday	كَتَبْتُ الدَّرْسَ أَمْسِ katabtuddarsa amsi	تُ tu	
		(I) write the lesson now	أَكْتُبُ الدَّرْسَ الْآنَ aktubuddarsal āna	Implied	
ACCUSATIVE	Me	Khālid helped me	نَصَرَنِي خَالِدٌ naṣaranī khālidun	ي yā’	ACCUSATIVE
		Me alone Khālid helped	إِيَّايَ نَصَرَ خَالِدٌ iyyāya naṣara khālidun	إِيَّايَ iyyāya	
GENETIVE	My	For me (there is) a small table	لِي طَاوِلَةٌ صَغِيرَةٌ lī ṭāvilatun ṣaghīratun	ي	GENETIVE
		My table is small	طَاوِلَتِي صَغِيرَةٌ ṭāvilatī ṣaghīratun	ي	

Pronounn (ضَمِيرٌ ḍamīr) is a word which is used instead of a noun. The pronouns are of two kinds:

1. ضَمَائِرُ مُنْفَصِلَةٌ (ḍamā’ir munfaṣilah, Detached Pronouns)

2. ضَمَائِرُ مُتَّصِلَةٌ (ḍamā’ir muttaṣilah, Attached Pronouns)

THE NOMINATIVE PERSONAL PRONOUNS

Attached		Detached		PERSON
MEANING	PRONOUN	MEANING	PRONOUN	
I wrote	katabtu كَتَبْتُ	I	anā أَنَا	FIRST
We wrote	katabna كَتَبْنَا	We	naḥnu نَحْنُ	
You (boy) wrote	katabta كَتَبْتَ	You (boy)	anta أَنْتَ	SECOND
You (two boys) wrote	katabtumā كَتَبْتُمَا	You (two boys)	antumā أَنْتُمَا	
You (men) wrote	katabtum كَتَبْتُمْ	You (boys)	antum أَنْتُمْ	
You (girl) wrote	katabti كَتَبْتِ	You (girl)	anti أَنْتِ	
You (two girls) wrote	katabtumā كَتَبْتُمَا	You (two girls)	antumā أَنْتُمَا	
You (girls) wrote	katabtunna كَتَبْتُنَّ	You (girls)	antunna أَنْتُنَّ	
(He) wrote	kataba كَتَبَ	He	huwa هُوَ	THIRD
They (two boys) wrote	katabā كَتَبَا	They (two boys)	humā هُمَا	
They (boys) wrote	katabū كَتَبُوْا	They (boys)	hum هُمْ	
(She) wrote	katabat كَتَبَتْ	She	hiya هِيَ	
They (two girls) wrote	katabatā كَتَبَتَا	They (two girls)	humā هُمَا	
They (girls) wrote	katabna كَتَبْنَ	They (girls)	hunna هُنَّ	

1. **Terms for the First Person, اَلْمُتَكَلِّمُ (al-mutakallim):** "The Person who is speaking or writing referring to himself or herself."
2. **Terms for the Second Person, اَلْمُخَاطَبُ (al-mukhāṭab):** "The person or persons spoken to", or 'The audience."
3. **Terms for the Third Person, اَلْغَائِبُ (al-ghā'ib):** "The absent person or persons or things spoken about."

The First and Second Persons together, اَلْمُتَكَلِّمُ (al-mutakallim) and اَلْمُخَاطَبُ

(al-mukhāṭab) are referred to as اَلْحَاضِرْ (al-ḥāḍir), i.e., The person or persons who is or are Present; in contrast to اَلْغَائِبْ, (al-ghā'ib) which means an absent person or thing. The terms for the First Person أَنَا (anā) and نَحْنُ (naḥnu) represent exactly, "I' and "We". They are used both for the Masculine, and the Feminine. نَحْنُ (naḥnu) denotes two persons or more.

THE GENETIVE PERSONAL PRONOUNS

Object of Preposition اَلْمَجْرُوْرُ بِالْحَرْفِ (al-majrūru bil-ḥarf)		The Second Part in the Construct Phrase اَلْمُضَافُ إِلَيْهِ (al-muḍāfu ilaih)		PERSON
MEANING	PRONOUN	MEANING	PRONOUN	
For me	lī لِى	My book	kitābī كِتَابِى	FIRST
For us	lanā لَنَا	Our book	Kitābunā كِتَابُنَا	
For You	laka لَكَ	Your book	kitābuka كِتَابُكَ	SECOND
For You	laki لَكِ	Your book	kitābuki كِتَابُكِ	
For You	lakumā لَكُمَا	Your book	kitābukumā كِتَابُكُمَا	
For You	lakum لَكُمْ	Your book	kitābukum كِتَابُكُمْ	
For You	lakunna لَكُنَّ	Your book	kitābukunna كِتَابُكُنَّ	
For him	lahu لَهُ	His book	kitābuhu كِتَابُهُ	THIRD
For her	lahā لَهَا	Her book	kitābuhā كِتَابُهَا	
For them	lahumā لَهُمَا	Their book	kitābuhumā كِتَابُهُمَا	
For them	lahum لَهُمْ	Their book	kitābuhum كِتَابُهُمْ	
For them	lahunna لَهُنَّ	Their book	kitābuhunna كِتَابُهُنَّ	

THE ACCUSATIVE PERSONAL PRONOUNS

ATTACHED		DETACHED		PERSON
MEANING	PRONOUN	MEANING	PRONOUN	
You helped me	نَصَرْتَنِى nasartanī	Me alone you helped	إِيَّاىَ نَصَرْتَ iyyāya nasarta	FIRST
You helped us	نَصَرْتَنَا nasartanā	Us alone you helped	إِيَّانَا نَصَرْتَ iyyānā nasarta	
I helped you	نَصَرْتُكَ nasartuka	You alone I helped	إِيَّاكَ نَصَرْتُ iyyāka nasartu	SECOND
I helped you	نَصَرْتُكِ nasartuki	You alone I helped	إِيَّاكِ نَصَرْتُ iyyāki nasartu	
I helped you (both)	نَصَرْتُكُمَا nasartukumā	You alone I helped	إِيَّاكُمَا نَصَرْتُ iyyākumā nasartu	
I helped you (all)	نَصَرْتُكُمْ nasartukum	You alone I helped	إِيَّاكُمْ نَصَرْتُ iyyākum nasartu	
I helped you (all)	نَصَرْتُكُنَّ nasartukunna	You alone I helped	إِيَّاكُنَّ نَصَرْتُ iyyākunna nasartu	
I helped him	نَصَرْتُهُ nasartuhu	Him I helped	إِيَّاهُ نَصَرْتُ iyyāhu nasartu	THIRD
I helped her	نَصَرْتُهَا nasartuhā	Her I helped	إِيَّاهَا نَصَرْتُ iyyāhā nasartu	
I helped them (Both)	نَصَرْتُهُمَا nasartuhumā	They alone I helped	إِيَّاهُمَا نَصَرْتُ iyyāhumā nasartu	
I helped them (all)	نَصَرْتُهُمْ nasartuhum	They alone I helped	إِيَّاهُمْ نَصَرْتُ iyyāhum nasartu	
I helped them (all)	نَصَرْتُهُنَّ nasartuhunna	They alone I helped	إِيَّاهُنَّ نَصَرْتُ iyyāhunna nasartu	

INTEROGATIVE PRONOUNS إِسْمُ الْإِسْتِفْهَامْ

Why? For What?	لِمَاذَا؟ limādhā	When?	مَتٰى؟ matā	Who?	مَنْ؟ mann
From what?	مِمَّ؟ mimma	How much? How many?	كَمْ؟ kamm	What?	مَا؟ mā
What?	مَاذَا؟ mādhā	Which?	أَيٌّ؟ ayyu	Where?	أَيْنَ؟ 'aina
Do you? Did you? Will you?	هَلْ؟ hall	Why?	لِمَ؟ (lima)	How?	كَيْفَ؟ kaifa
a) Same as هَلْ b) Which (of two things)	أَ؟ 'ā	Where?	حَيْثُ؟ ḥaithu	To Whom? Whose?	لِمَنْ؟ limann

Whatever	مَهْمَا mahmā	When or Whenever	كُلَّمَا kullamā	However	كَيْفَمَا kaifamā
Wherever	أَيْنَمَا ainamā	Wherever	حَيْثُمَا ḥaithumā	Whoever	كُلَّمَنْ kullamann

RELATIVE PRONOUN إِسْمُ الْمَوْصُوْلِ

The word اَلَّذِىْ *alladhī* (who, which, that) is a relative pronoun. It reflects gender and number of the noun or pronoun which precedes it. The female form of اَلَّذِىْ *alladhī* is اَلَّتِىْ *allatī*. Since it begins with the definite article اَلْ *al*, the noun which it qualifies must also be definite. e.g.

اَلنِّسَاءُ فِى الْمَدْرَسَةِ *annisā'u fil madrasati* (The woman is in the school) becomes

اَلنِّسَاءُ الَّتِىْ فِى الْمَدْرَسَةِ *annisā'ullatī fil madrasati* (The woman who is in the school).

THE PERSONAL PRONOUNS AND PAST TENSE VERB FOR FEMININE GENDER

(Mu'annath, Female) (مؤنث) (Ḍamā'ir) ضمائر

(أَنَا (anā) and نَحْنُ (naḥnu) are used for both male and female)

جمع Plural	تثنيه Dual	واحد Singular	
أَنْتُنَّ حَمِيْدَةٌ وَ حَامِدَةٌ وَ عَائِشَةُ antunna ḥamīdatun wa ḥāmidatun wa ā'ishatun	أَنْتُمَاحَمِيْدَةٌ وَحَامِدَةٌ antumā ḥamīdatun wa ḥāmidatun	أَنْتِ حَمِيْدَةٌ anti ḥamīdatun	مؤنث حاضر Present Female
هُنَّ حَمَّادَةٌ وَ مَحْمُوْدَةٌ وَ عَائِشَةُ hunna ḥammādatun wa maḥmūdatun wa ā'ishatun	هُمَا حَمَّادَةٌ وَمَحْمُوْدَةٌ huma ḥammādatun wa maḥmūdatun	هِيَ حَمَّادَةٌ hiya ḥmmādatun	مؤنث غائب Past Female

ن ' ص ' ر' (These three letters are a root. When these are arranged in a particular way, they make different words.)

(مؤنث) (Fi'l Madhī) فعل ماضى + (Ḍamā'ir) ضمائر

(أَنَا (anā) and نَحْنُ (naḥnu) are used for both male and female)

أَنَانَصَرْتُ I helped (Wāḥid mutakallam) واحد متكلم

نَحْنُ نَصَرْنَا We helped (Tathniyya wa jam'a mutakallam) تثنيه و جمع متكلم

جمع Plural	Dual تثنيه	Singular واحد	
أَنْتُنَّ نَصَرْتُنَّ antunna naṣartunna	أَنْتُمَا نَصَرْتُمَا antumā naṣartumā	أَنْتِ نَصَرْتِ anti naṣarti	مؤنث حاضر Present, Female
هُنَّ نَصَرْنَ hunna naṣarna	هُمَا نَصَرَتَا humā naṣaratā	هِيَ نَصَرَتْ hiya naṣarat	مؤنث غائب Past, Female

THE PERSONAL PRONOUNS AND PAST TENSE FOR MASCULINE GENDER

(Fi‘l Māḍī, Masculine) (مذكر) فعل ماضى + (Ḍamā’ir) ضمائر

Personal Pronouns plus Past Tense (Male)

أَنَا (anā) and نَحْنُ (naḥnu) are used for both masculine and feminine genders

Plural جمع	Dual تثنيه	Singular واحد	
أَنْتُمْ حَمِيْدٌ وَ حَامِدٌ وَ مَحْمُوْدٌ antum ḥamīdun wa ḥāmidun wa maḥmūdun	أَنْتُمَا حَمِيْدٌ وَ حَامِدٌ antumā ḥamīdun wa ḥāmidun	أَنْتَ حَمِيْدٌ anta ḥamīdun	مذكرحاضر Present, Male
هُمْ حَمَّادٌ وَ مَحْمُوْدٌ وَ أَحْمَدٌ hum ḥammādun wa maḥmūdun wa aḥmadun	هُمَا حَمَّادٌ وَ مَحْمُوْدٌ humā ḥammādun wa maḥmūdun	هُوَحَمَّادٌ huwa ḥammādun	مذكرغائب Past, Male

Practice of the past tense (fi‘l māḍī فعل ماضى) and the personal pronouns (ḍamā’ir ضمائر) learnt above. Three letters, ن nūn , ص ṣād and ر rā’ are part of a root (basic unit). By arranging these basic unit letters in a specific way, different words are made. Below past tense sentences are given which are constructed using the above three root letters and the personal pronouns (ḍamā’ir) learnt earlier.

I helped أنَا نَصَرْتُ (anā naṣartu)

Plural جمع	Dual تثنيه	Singular واحد	
أَنْتُمْ نَصَرْتُمْ antum naṣartum	أَنْتُمَا نَصَرْتُمَا antumā naṣartumā	أَنْتَ نَصَرْتَ anta naṣarta	مذكرحاضر Present, Male
هُمْ نَصَرُوْا hum naṣarū	هُمَا نَصَرَا humā naṣarā	هُوَ نَصَرَ huwa naṣara	مذكرغائب Past, Male

DEMONSTRATIVE PRONOUNS

اَسْماءِ اِشَارَہْ

(*asmā'i ishārah,*

The Pronouns which are used to demonstrate or indicate something are called "Demonstrative Pronouns". Usually these come before the Noun and are stated according to the Noun. These are of two type: Near Demonstrative Pronouns and Far Demonstrative Pronouns.

NEAR DEMONSTRATIVE PRONOUNS

اِشَارَہْ قَرِیْب

(*ishārah qarīb,*

The demonstrative noun which is used to refer to a thing which is nearby is called اِشَارَہْ قَرِیْب (*ishārah qarīb*).

Examples are as follows:

This (Female)	(hādhihī) هٰذِہٖ	This (Male)	(hādhā) هٰذَا	(singular) واحد
These two (Female)	(hātāni) هَاتَانِ	These two (Male)	(hādhāni) هٰذَانِ	(Dual) تثنیہ
All these (Female)	(hā'ulā'i) هٰؤُلَاءِ	All these (Male)	(hā'ulā'i) هٰؤُلَاءِ	(Plural) جمع

The demonstrative pronoun: When something is pointed out, it becomes definite. However, in translation the definite article is not translated.

e.g.

هٰذَا الْكِتَابُ *hādhal kitābu* will be translated as "This book" and not as "This the book". However, the demonstrative pronoun may be the subject of a sentence by itself, in which case, the predicate is generally indefinite.

e.g.

هٰذَا كِتَابٌ *hādha ktābun* : This is a book.

إِشَارَهْ بَعِيْد (*ishārah ba'īd,* DEMONSTRATIVE PRONOUNS)

That	(tilka) تِلْكَ	That	(dhālika) ذٰلِكَ	(singular) واحد
Those two	(tānika) تَانِكَ	Those two	(dhānika) ذٰنِكَ	(Dual) تثنيه
All those	(ulā'ika) أُولٰئِكَ	All those	(ulā'ika) أُولٰئِكَ	(Plural) جمع

hādhā kitābun	هٰذا كِتَابٌ
tilka ummatun	تِلْكَ أُمَّةٌ
hādhihī nāqatu	هٰذِهِ نَاقَةٌ
hādhāni khaṣmāni	هٰذَانِ خَصْمَانِ
banātī hā'ulā'i	بَنَاتِىْ هٰؤُلَاءِ
dhālika faḍlullāhi	ذٰلِكَ فَضْلُ اللّٰهِ
fadhānika burhānāni mirrabbika	فَذَانِكَ بُرْهَانَانِ مِنْ رَّبِّكَ
ulā'ika aṣḥābunnāri	أُولٰئِكَ اَصْحٰبُ النَّارِ
hādhā buhtānun 'aẓīmun	هٰذَا بُهْتَانٌ عَظِيْمٌ
hādhā min faḍli rabbī	هٰذَا مِنْ فَضْلِ رَبِّىْ
hātāni 'imra'atāni	هٰاتَانِ إِمْرَءَتَانِ
aulādu hā'ulā'i	اَوْلَادُ هٰؤُلَاءِ

The underlined words are اَسْمَاءِ إِشَارَه (Demonstrative Pronouns, *asmā'i ishārah*)

THE CARDINAL NUMBERS FROM ONE TO TEN

	Male	Female		Male	Female
1	wāḥidun وَاحِدٌ	wāḥidatun وَاحِدَةٌ	6	sittun سِتٌّ	sittatun سِتَّةٌ
2	ithnāni اِثْنَانِ	ithnatāni اِثْنَتَانِ	7	sab'un سَبْعٌ	sab'atun سَبْعَةٌ
3	thalāthun ثَلَاثٌ	thalāthatun ثَلَاثَةٌ	8	thamānin ثَمَانٍ	thamāniyatun ثَمَانِيَةٌ
4	arba'un أَرْبَعٌ	arba'atun أَرْبَعَةٌ	9	tis'un تِسْعٌ	tis'atun تِسْعَةٌ
5	khamsun خَمْسٌ	khamsatun خَمْسَةٌ	10	'ashrun عَشْرٌ	'asharatun عَشَرَةٌ

THE CARDINAL NUMBERS FROM ELEVEN TO NINETEEN

	Male	Female		Male	Female
11	أَحَدَ عَشَرَ aḥada 'ashara	إِحْدَى عَشْرَةَ iḥda 'ashrata	16	سِتَّةَ عَشَرَ sittata 'ashara	سِتَّ عَشْرَةَ sitta 'ashrata
12	اِثْنَا عَشَرَ ithnā 'ashara	اِثْنَتَا عَشْرَةَ ithnatā 'ashrata	17	سَبْعَةَ عَشَرَ sab'ata 'ashara	سَبْعَ عَشْرَةَ sab'a 'ashrata
13	ثَلَاثَةَ عَشَرَ thalāthata'ashara	ثَلَاثَ عَشْرَةَ thalātha 'ashrata	18	ثَمَانِيَةَ عَشَرَ thamāniyata 'ashara	ثَمَانِيَ عَشْرَةَ thamāniya 'ashrata
14	أَرْبَعَةَ عَشَرَ arba'ata 'ashara	أَرْبَعَ عَشْرَةَ arba'a 'ashrata	19	تِسْعَةَ عَشَرَ tis'ata 'ashara	تِسْعَ عَشْرَةَ tis'a 'ashrata
15	خَمْسَةَ عَشَرَ khamsata 'ashara	خَمْسَ عَشْرَةَ khamsa 'ashrata			

	Male/Female		Male/Female		Male/Female
20	'ishrūna عِشْرُوْنَ	50	khamsūna خَمْسُوْنَ	80	thamānūna ثَمَانُوْنَ
30	thalāthūna ثَلَاثُوْنَ	60	sittūna سِتُّوْنَ	90	tis'ūna تِسْعُوْنَ
40	arba'ūna أَرْبَعُوْنَ	70	sab'ūna سَبْعُوْنَ	100	mi'atun مِائَةٌ

For numbers such as twenty-one the number 1 to 9 is prefixed to the tens and they are united by the conjunction, وَ (and). e.g. twenty-one will be pronounced as أَحَدٌ وَ عِشْرُوْنَ (aḥadun wa 'ishrūna).

THE ORDINAL NUMBERS FROM FIRST TO TENTH

Number	Male	Female	Number	Male	Female
The First	al-awwalu اَلْاَوَّلُ	al-ūlā اَلْاُوْلٰى	The Sixth	assādisu اَلسَّادِسُ	assādisatu اَلسَّادِسَةُ
The Second	aththāniyu اَلثَّانِيُ	aththāniyatu اَلثَّانِيَةُ	The Seventh	assābi'u اَلسَّابِعُ	assābi'atu اَلسَّابِعَةُ
The Third	aththālithu اَلثَّالِثُ	aththālithatu اَلثَّالِثَةُ	The Eighth	aththāminu اَلثَّامِنُ	aththāminatu اَلثَّامِنَةُ
The Fourth	arrābi'u اَلرَّابِعُ	arrābi'atu اَلرَّابِعَةُ	The Ninth	attāsi'u اَلتَّاسِعُ	attāsi'atu اَلتَّاسِعَةُ
The Fifth	al-khāmisu اَلْخَامِسُ	al-khāmisatu اَلْخَامِسَةُ	The Tenth	al-āshiru اَلْعَاشِرُ	al-āshiratu اَلْعَاشِرَةُ

اِمَالَه (Imālah)

Verbally it means to dispose or to make inclined. Conventionally it means to bend a sound of fatḥah to kasrah and the sound of long vowel alif to the sound of long vowel yā'. For example, in English we pronounce the word, 'Call' in a way that the sound of letter "C" is straight and long. However, if we pronounce the word, 'Cable', here the sound of letter "C" is a bit inclined instead of being straight. This is *'Imālah'* or inclination. In the Holy Qur'ān (11:42) there is a word, مَجْرٖىهَا (majrīhā). In this word رَ "rā'" instead of reading as رٖ "rī" will be read as رِ "rai" like in English word "rain". After vertical kasrah if there is a blank bend, the vertical kasrah changes to a prolonged kasrah. This is the only example of this kind in the Holy Qur'ān.

BĀB بَاب

The fi'l (verb) or ism (Noun) derived from a maṣdar (Infinitive). e.g. Fi'l Māḍī (Past tense), Fi'l Muḍāri' (Imperfect tense: a verb indicating Present or Future tense), Fi'l Amr (Imperative tense), Ism Fā'il (Active Participle), Ism Maf'ūl (Passive Participle) and their tenses which have been arranged in a special way, the combination of all these is called a Bāb.

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THE HOLY QUR'ĀN

فَإِذَا قَرَأْتَ الْقُرْآنَ

فَاسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ 0

fa idhā qara'tal qur'āna fasta'idh billāhi minashshaiṭānirrajīm

And when you recite the Qur'ān, seek refuge with Allāh from Satan the rejected. (16:99)

RECITATION OF THE HOLY QUR'ĀN

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمْ يَفْقَهْ مَنْ قَرَأَ الْقُرْاٰنَ فِيْ اَقَلَّ مِنْ ثَلَاثٍ ۔

'an 'abdillāhibni 'amr[ra] 'aninnabiyya[sa] qāla lam yafqah man qaral-qur'āna fī aqalla min thalāthin

Hadrat 'Abdullāh bin 'Amr[ra] relates that the Holy Prophet[sa] said, "The one who recites the whole Holy Qur'ān in less than three days does not understand anything in the Holy Qur'ān."

(Tirmadhī abwābul qirā')

CHAPTER 1

A L-FĀTIḤAH
(Revealed before Hijrah)

Place and Time of Revelation

As reported by many traditionists, the whole of this *Sūrah* was revealed at Mecca and from the very beginning formed part of the Muslim Prayer. The *Sūrah* has been referred to in the Qur'ānic verse, *We have indeed given thee the seven oft-repeated verses and the great Qur'ān* (15:88), which was admittedly revealed at Mecca. According to some reports, the *Sūrah* was also revealed a second time at Medīna. The time of its first revelation, however, may be placed very early in the Prophet's ministry.

Names of the Sūrah and Their Significance

The best-known title of this short *Sūrah, i.e., Fātiḥat al-Kitāb.* (Opening Chapter of the Book) is reported on the authority of several reliable traditionists (Tirmidhī and Muslim). The title was later abbreviated into *Sūrah Al-Fātiḥah* or simply *Al-Fātiḥah.* The *Sūrah* is known by quite a number of names, the following ten are more authentic, viz, *Al-Fātiḥah, Al-Ṣalāt, Al-Ḥamd, Umm al-Qur'ān, Al-Qur'ān Al-'Aẓīm, Al-Sab 'al-Mathānī, Umm al-Kitāb, Al-Shifā', Al-Ruqyah* and *Al-Kanz.* These names throw a flood of light upon the extensive import of the *Sūrah.*

The name *Fātiḥat al-Kitab* (Opening Chapter of the Book) signifies that the *Sūrah* having been placed in the beginning serves as a key to the whole subject-matter of the Qur'ān. *Al-Ṣalāt* (The Prayer) signifies that it forms a complete and perfect prayer and constitutes an integral part of the institutional Prayers of Islām. *Al-Ḥamd* (The Praise) signifies that the *Sūrah* brings to light the lofty purpose of man's creation and teaches that the relation of God to man is one of grace and mercy. *Umm Al-Qur'ān* (Mother of the Qur'ān) signifies that the *Sūrah* forms an epitome of the whole of the Qur'ān, containing in a nutshell all the knowledge that has a bearing on man's moral, and spiritual development. *Al-Qur'ān Al-'Aẓīm* (The Great Qur'ān) signifies that although the *Sūrah* is known as *Umm Al-Kitāb* and *Umm al-Qur'ān,* it nevertheless forms part of the Holy Book and is not separate from it, as mistakenly considered by some. *Al-Sab 'al-Mathānī* (The Oft-repeated Seven Verses) signifies that the seven short verses of the Chapter virtually fulfil all the spiritual needs of man. It also signifies that the Chapter must be repeated in every *Rak'at* of Prayer. *Umm al-Kitāb* (Mother of the Book) signifies that the prayer contained in the Chapter was the cause of the revelation of the Qur'ānic Dispensation, *Al-Shifā'* (The Cure) signifies that it provides remedy for all the legitimate doubts and misgivings of man. *Al-Ruqyah* (The Charm) signifies that it is not only a prayer to ward off disease but also provides protection against Satan and his followers,

and strengthens the heart of man against them. *Al-Kanz* (The Treasure) signifies that the *Sūrah* is an inexhaustible storehouse of knowledge.

Al-Fātiḥah Referred to in a Prophecy of the New Testament

The best-known name of the *Sūrah,* however, is *Al-Fātiḥah.* It is interesting to note that this very name occurs in a prophecy of the New Testament: "I saw another mighty angel come down from heaven ... and he had in his hand a little *book open* and he set his right foot upon the sea and his left foot on the earth" (Rev. 10: 1, 2). The Hebrew word for 'Open' is *Fatoah* which is the same as the Arabic word *Fātiḥah.* Again, "And when he (the angel) had cried, seven thunders uttered their voices" (Rev. 10:3, 4). "The seven thunders" represent the seven verses of this Chapter. Christian scholars say that the Prophecy refers to the second advent of Jesus Christ, and this has been established by actual facts. The Holy Founder of the Aḥmadiyya Movement, Ḥaḍrat Mirzā Ghulām Aḥmad in whose person the prophecy relating to the second advent of Jesus has been fullfilled, wrote commentaries on this Chapter and deduced arguments of the truth of his claim from its contents and always used it as a model prayer. He deduced from its seven short verses Divine realities and eternal verities, which were not known before. It was as if the Chapter had been a sealed book until its treasures were laid bare by Ḥaḍrat Aḥmad. Thus was fulfilled the prophecy contained in Rev 10:4. "And when the seven thunders had uttered their voices, I was about to write and I heard a voice from heaven saying unto me "Seal up those things which the seven thunders uttered and write them not:" The prophecy referred to the fact that *Fatoah* or *Al-Fātiḥah* would, for a time, remain a closed book, but that a time would come when treasures of spiritual knowledge contained in it would be laid bare. This was done by Ḥaḍrat Aḥmad.

Connection With the Rest of the Qur'ān

The *Sūrah* forms, as it were, an introduction to the Qur'ān. It is, in fact, the Qur'ān in miniature: Thus at the very beginning of his study, the reader becomes familiar in broad outline with the subjects he should expect to find in the Holy Book. The Holy Prophet is reported to have said that *Sūrah* Al-Fātiḥah is the most important Chapter of the Qur'ān. (Bukhārī)

Subject-Matter

The *Sūrah* contains the essence of the entire Qur'ānic teaching. It comprises, in outline, all the subjects dealt with at length in the body of the Qur'ān. It starts with a description of the fundamental attributes of God, which form the pivot round which all the other Divine attributes revolve, and the basis of the working of the universe and of the relation between God and man. The four principal Divine attributes, *Rabb* (Creator, Sustainer and Developer), *Raḥmān* (Gracious), *Raḥīm* (Merciful) and *Maliki Yaum al-Dīn* (Master of the Day of Judgment) signify that after having created man, God endowed him with the best natural capabilities and provided the means and material needed for his

physical, social, moral and spiritual development. Further, He made a provision that man's strivings and endeavors should be amply rewarded. The *Sūrah* goes on to say that man has been created for *'Ibādah, i.e.,* the worship of God and the attainment of His nearness and that he constantly needs His help for the fulfillment of this supreme object. The mention of the four Divine attributes is followed by a comprehensive prayer in which all the urges of the human soul find full expression. The prayer teaches that man should always seek and invoke the assistance of God that He may provide him with the means required for success in this life and in the life to come. But as man is apt to derive strength and inspiration from the good example of those noble and great souls of the past, who achieved the object of their life, he is taught to pray that like them God should open up for him also avenues of unlimited moral and spiritual progress. Finally, the prayer contains a warning lest after having been led to the right path he should stray away from it, lose sight of his goal and become estranged from his Creator. He is taught to remain always on his guard and constantly to seek God's protection against any possible estrangement from Him. This is the subject, which is put in a nutshell in *Al-Fātiḥah* and this is the subject with which the Qur'ān deals fully and comprehensively, citing numerous examples for the guidance of the reader.

Believers are enjoined that before reading the Qur'ān they should solicit God's protection against Satan: *When thou recites the Qur'ān, seek refuge with Allāh from Satan, the rejected* (16:99). Now, refuge or protection implies; (I) that no evil should befall us; (2) that no good should escape us; and (3) that after we have attained goodness, we may not again relapse into evil. The prescribed words of the prayer are: "I seek refuge with Allāh from Satan, the rejected," which must precede every recitation of the Qur'ān.

A Chapter of the Qur'ān --- and there are 114 of them --- is called a *Sūrah.* This word, rendered into English as 'Chapter,' means, (1) rank and eminence; (2) a mark or sign; (3) an elevated and beautiful edifice; and (4) something full and complete ('Aqrab & Qurṭubī). The Chapters of the Qur'ān are called *Sūrahs* because (a) one is exalted in rank by reading them and attains to eminence through them; (b) they serve as marks for the beginning and the end of the different subjects dealt with in the Qur'ān; (c) they are each like a noble spiritual edifice and (d) each one of them contains a complete theme. The name *Sūrah* for such a division has been used in the Qur'ān itself (2:24 and 24:2). It has been used in the Ḥadīth also. Says the Holy Prophet: "Just now a *Sūrah* has been revealed to me and it runs as follows" (Muslim). From this it is clear that the name *Sūrah* for a division of the Qur'ān has been in use from the very beginning of Islām and is not a later innovation

AL-FĀTIḤAH

(Revealed before Hijra)

1. In the name of Allah, the Gracious, the Merciful.

2. All praise belongs to Allah, Lord of all the worlds,

3. The Gracious, the Merciful,

4. Master of the Day of Judgment.

5. Thee alone do we worship and Thee alone do we implore for help.

6. Guide us in the right path—

7. The path of those on whom Thou hast bestowed *Thy* blessings, those who have not incurred *Thy* displeasure, and those who have not gone astray.

سُورَةُ الْفَاتِحَةِ مَكِّيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿۱﴾

(میں پڑھتا ہوں) ساتھ نام اللہ کے (جو) رحمٰن (اور) رحیم ہے

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿۲﴾ الرَّحْمٰنِ

سب تعریفیں اللہ کیلئے ہیں (جو) رب ہے تمام جہانوں کا رحمٰن ہے

الرَّحِيْمِ ﴿۳﴾ مٰلِكِ يَوْمِ الدِّيْنِ ﴿۴﴾ اِيَّاكَ

رحیم ہے مالک ہے وقت جزا سزا کا تیری ہی

نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ﴿۵﴾ اِهْدِنَا

ہم عبادت کرتے ہیں اور تجھی سے ہم مدد چاہتے ہیں دکھا ہمیں

الصِّرَاطَ الْمُسْتَقِيْمَ ﴿۶﴾ صِرَاطَ الَّذِيْنَ

راستہ سیدھا راستہ ان لوگوں کا کہ

اَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ

انعام کیا تُونے جن پر نہ ان کا کہ غضب کیا گیا جن پر

وَلَا الضَّآلِّيْنَ ﴿۷﴾

اور نہ گمراہوں کا۔

CHAPTER 2

AL-BAQARAH
(Revealed after Hijrah)

Title, Date of Revelation and Context

This, the longest *Sūrah* of the Qur'ān, was revealed at Medīna in the first four years after the *Hijrah* and is known as Al-Baqarah. The name was used by the Holy Prophet himself. The *Sūrah* seems to have derived its title from vv. 68-72 where an important incident in the life of the Jewish nation is briefly mentioned. For a long time the Jews had lived in Egypt as serfs and slaves under the most cruel bondage of the Pharaohs who were cow-worshippers. as is generally the case with subject races, they had borrowed from, and slavishly immitated, many customs and habits of the Egyptians and consequently had come to possess a strong liking, bordering on adoration, of the cow. When Moses told them to sacrifice a particular cow which symbolized their object of worship, they made a great fuss about it. It is this incident to which vv. 68-72 refer. Besides, Al-Baqarah, the *Sūrah* possesses another name - *Al-Zahrā',* and both this *Sūrah* and Āl 'Imrān are jointly known as *Al-Zahrwān* - The Two Bright Ones (Muslim). The Holy Prophet is reported to have said: 'Everything has its peak, and the peak of the Qur'ān is Al-Baqarah' (Tirmidhī). The *Sūrah* is placed next to Al-Fātiḥah because it embodies answers to all the important problems which at once confront the reader when he turns from Al-Fātiḥah to a study of the main book. Though generally connected with all the other *Sūrahs,* Al-Fātiḥah possesses a special relationship with Al-Baqarah which constitutes the fulfillment of the prayer, 'Guide us in the straight path... Thy displeasure.' Indeed Al-Baqarah with its discourses upon the Signs, the Book, the Wisdom and the Means of purification (2:130), constitutes an appropriate and comprehensive reply to that great prayer.

Subject-Matter

It is sometimes said that the Qur'ān starts with this *Sūrah* as its very opening verse, viz., "This is a perfect book; there is no doubt about it." shows; while Al-Fātiḥah being, as it were, the Qur'ān in miniature though forming its integral part, possesses an independent and peculiar position of its own (15:88). The subject matter of this long Chapter is epitomized in its 130th verse. This verse contains a prayer of the Patriarch Abraham in which he implores God to raise a Prophet among the Meccans who should (1) recite to them the Signs of God; (2) give the world a Scripture containing perfect laws of the *Shariyy'ah*; (3) explain the wisdom underlying them; and (4) should lay down principles and rules of conduct which should bring about complete spiritual transformation in their lives and should make them a great and powerful nation, fit to lead the whole world. The four great objects for which Abraham prayed have been dealt with in this Chapter in the same order in which he

prayed for them. The "Signs" are discussed in the first 68 verses, the "Book" and "Wisdom" in vv. 169-243 and lastly "the Means of national progress in vv. 244-287. "The recital of the Signs" refers to the arguments about the truth of the Holy Prophet; "the teaching of the Book and Wisdom" to the laws of the *Shariyy'ah* laid down in the *Sūrah* and the wisdom or philosophy which underlines them, and last of all in elucidation of the subject of the spiritual changes spoken of in Abraham's prayer it refers to the principles that lead to national awakening.

The *Sūrah* has 40 sections and 287 verses. It opens with a statement of three fundamental beliefs - belief in God, Revelation and Life after death and two practical ordinances about Prayer and *Zakāt*, the rest being an extension and explanation of these principles and ordinances. In response to the prayer for guidance, the Qur'ān claims to present a perfect code of laws which comprises all the truths that were found in earlier revealed Scriptures, with much more that they did not contain, and claims also to guide man to the highest pinnacle of spiritual glory. The second section decries and deprecates mere verbal profession of faith which has no deep roots in the heart. The third section, however, lays down standards and criteria by which the truth of the Qur'ān can be tested and verified. And for this purpose it draws pointed attention to the process of evolution working in the physical universe. This process is to be seen in the spiritual realm also. Then mention is made of the first link in this spiritual chain - of Adam, the first man, to whom God revealed His Will. In the 4th section we are told that objections are being raised against the Holy Prophet. But these objections cannot detract from his truth even as they could not detract from Adam's truth. The next twelve sections - 5th to 16th - dispose of the objections, *viz.*, where was the necessity of a new revelation when God has already revealed Himself to Adam? It is stated that in harmony with progressive evolution in the spiritual system, God has been sending down His revelation in every age, every succeeding revelation being an improvement upon the preceding one. Moses was the Founder of a new *Shariyy'ah*. He was followed by a galaxy of Divine Messengers who were opposed and persecuted by the Israelites. Persistent defiance of Divine commandments on the part of the Israelites and their inquiries made them lose their title to Divine grace. Hence Prophethood, in accordance with biblical prophecies, was transferred to the House of Ishmael and the Holy Prophet was raised in the barren and arid Valley of Mecca with the most perfect and complete Law. This filled the Israelites with rage though they had no right to fret and fume at their being deprived of Prophethood. They opposed the Holy Prophet and spared no pains to bring him to naught. But opposition to Divine purpose has never succeeded.

The next two sections dispense with the objections of the Israelites as to why the Holy Prophet has given up the *Qiblah* of all the former Prophets in favor of the *Ka'bah*. They are told that in the first place facing a certain direction in Prayers or fixing a particular place as the *Qiblah* cannot be an object to be sought after, it only serves to bring about and maintain unity among a people. Secondly, in the prayers which Abraham had offered for the sons of Ishmael, it was prophesied that Mecca would one day become a place of pilgrimage for them and *Ka'bah* their *Qiblah*. In the

19th section it is mentioned that the Holy Prophet will meet strong opposition from disbelievers in the discharge of his onerous mission, and this opposition will continue till the Fall of Mecca. The 20th section draws attention to the supreme truth that all that is stated above is not an idle guess or conjecture; the very creation of the heavens and the earth, the alteration of day and night and other natural phenomena bear incontrovertible testimony to its truth inasmuch as, on the one hand, the law of nature points to the existence of a spiritual law and to a process of progressive evolution in it and, on the other hand, the whole universe seems to be working in support of the Holy Prophet. With the 21st section begins a description of the ordinances of the *Shariyy'ah* and the wisdom underlying them; and first of all directions have been laid down for using lawful (*Ḥalāl*) and wholesome (*Ṭayyib*) food, because human actions are governed by man's mental condition and his mental condition is strongly influenced by the food he eats. In the 23rd section substance of Islāmic teaching is given which consists of belief in God, Life after death, revealed Scriptures and Divine Messengers. Doing good to others, worship and contributions to national funds are also mentioned as constituents of righteous conduct. To these, observance of patience under trials and fulfillment of solemn promises are added. Maintenance of justice, legitimate help of relatives and observance of social laws, of which the law of inheritance occupies a most important place, are also regarded as important. In the next section stress is laid on devotional exercises which purpose is fulfilled by the Islāmic Fast. Sections 24th and 25th deal with rites and laws pertaining to Pilgrimage which plays a very important role in bringing about national unity and solidarity among Muslims. In section 26th light is shed on the philosophy of ordinances of *Shariyy'ah* which should be shown due regard because outward acts have a very potent effect on inward purity. Then it is stated that the laws of *Shariyy'ah* are disregarded because men generally do not like to spend their time and money in the cause of God and they adduce lame excuses to shirk their duty in this respect. In fact, no progress is possible without sacrifice and believers are exhorted to spend their hard-earned wealth in the way of Allāh so that full religious freedom may be established. In section 27th we are told that when religious freedom is interfered with, fighting becomes obligatory and sacrifice of life and money necessary. Then it is stated that, in order to while away their time and to seek mental relief, people indulge in drinking, and in order to collect money to meet the expenses of war, they have recourse to gambling. Islām condems these evil practices. Next, we are told that war leaves behind many orphans who should be properly looked after, and in this connection Muslims are enjoined not to contract marriage with idolatorous women because it is calculated to disturb the harmony of their domestic life. In sections 28th, 29th, 30th, and 31st, we are told not to have sexual intercourse with women in their monthly courses which is a sort of temporary separation. These instructions are followed by laws that govern divorce which is more or less a permanent separation and then by laws that concern suckling and also treatment of widows. Sections 32nd and 33rd deal with principles that have a special bearing on national wakening and by observing which alone a people can make real progress, and Muslims are told that a people who seek to occupy an honored place among the powerful nations must be prepared to face death to promote the cause of truth and righteousness. In section 34th it is mentioned that man's stay on earth is but

temporary and he should spare no effort to establish real connection with the Creator, and this is only possible by deep meditation on Divine attributes. Then in *Āyat al-Kursī* which the Holy Prophet has termed as one of the best and most exalted Qur'ānic verses a brief but very comprehensive mention is made of God's attributes and it is said that no compulsion is needed to exhort a person to establish his conection with the Possessor of such noble and sublime attributes. Then in 35th section it is stated that whereas moral righteousness takes place in an individual directly through God's own grace, moral transformation comes about among nations through the instrumentality of Divine Messengers, and hints that both these kind of reformation are decreed to take place four times among the progeny of Abraham. Next it is said that both collective effort and national cooperation are essential for moral transformation to take place on national scale; the results in this respect of the concerted and collective efforts and mutual cooperation of true believers are far in excess of their sacrifices. Then all transactions based on interest are strictly forbidden and the giving and taking of interest has been denounced as tentamount to waging war against God and His Prophet because transactions based on interest are against the spirit of mutual help and cooperation and of doing good to fellow beings. Muslims are further told that they should entertain no apprehension that no progress is possible without interest. God has decreed that eventually destruction will overtake nations which give or take interest. Next, it is stated that one way of rendering mutual help and cooperation is to advance money on loan but all transactions dealing with lending and borrowing money should be properly written down. The *Sūrah* ends on the beautiful note that whereas the above-mentioned directions are necessary for bringing about moral transformation among a people, the best, the safest and the surest means to raise their moral standard and to effect real and true righteousness and purity of character among them is that they should have firm faith in the Word of God, constantly keep in view, reflect and mediate upon His attributes and should seek Divine help by prayer sincerely offered to him.

This is, in brief, a summary of the subject-matter of this longest of the Qur'ānic *Sūrahs* and the moral is forcefully brought home directly to the disbelievers in general and to the people of the Book in particular that in the Holy Prophet is fulfilled the prayer of the Patriarch Abraham and thus if the Holy Prophet is rejected, Abraham will have to be regarded as a liar and an impostor and consequently the whole Mosaic Dispensation and Christianity also will be dubbed as tissues of lies and falsehoods. Indirectly, the truth of the Message of Islām has been made clear for the whole world to accept because the creation of man possesses a great and sublime object and that object can only be fulfilled by believing in the Message embodied in the Qur'ān which alone now contains the right *Shariyy'ah* and sheds light on the wisdom and philosophy of its ordinances and by believing in and acting upon which alone can purity of the heart and Divine Realization be attained.

AL-BAQARAH

(Revealed after Hijra)

1. In the name of Allah, the Gracious, the Merciful.

2. Alif Lām Mīm *.

3. This is a perfect Book; there is no doubt in it; *it is* a guidance for the righteous,

4. Who believe in the unseen and observe Prayer, and spend out of what We have provided for them;

5. And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is *yet* to come.

6. It is they who follow the guidance of their Lord and it is they who shall prosper.

* I am Allah, the All-Knowing.

سُورَةُ الْبَقَرَةِ مَدَنِيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿۱﴾

(میں پڑھتا ہوں) ساتھ نام اللہ کے (جو) رحمٰن (اور) رحیم ہے

الٓمّٓ ﴿۲﴾ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ

الف۔لام۔میم یہ (کامل) کتاب ہے نہیں کوئی شک (کی بات) جس میں

هُدًى لِّلْمُتَّقِيْنَ ﴿۳﴾ الَّذِيْنَ يُؤْمِنُوْنَ

ہدایت ہے متقیوں کے لیے وہ جو کہ ایمان لاتے ہیں

بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا

غیب پر اور قائم کرتے ہیں نماز اور اس سے جو

رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿۴﴾ وَالَّذِيْنَ يُؤْمِنُوْنَ

دیا ہم نے ان کو خرچ کرتے ہیں اور وہ جو کہ ایمان لاتے ہیں

بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ

اس پر جو اُتارا گیا تیری طرف اور جو اُتارا گیا پہلے تجھ سے

وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ﴿۵﴾ اُولٰٓئِكَ عَلٰى

اور آخرت پر وہ یقین رکھتے ہیں یہ لوگ

7. Those who have disbelieved—it being equal to them whether thou warn them or warn them not—they will not believe.

8. Allah has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a great punishment.

R. 2.

9. And of the people there are some who say, 'We believe in Allah and the Last Day;' while they are not believers at all.

10. They would deceive Allah and those who believe, and they deceive none but themselves; only they perceive *it* not.

11. In their hearts was a disease, and Allah has increased their disease to them; and for them is a grievous punishment because they lied.

12. And when it is said to them: 'Create not disorder on the earth,' they say: 'We are only promoters of peace.'

13. Beware! it is surely they who create disorder, but they do not perceive *it*.

14. And when it is said to them, 'Believe as *other* people have believed,' they say: 'Shall we believe as the foolish have believed?' Beware! it is surely they that are foolish, but they do not know.

هُدًى مِّنْ رَّبِّهِمْ ۚ وَأُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٦﴾ اِنَّ الَّذِيْنَ

ہدایت پر ہیں اپنے رب کی اور یہ لوگ ہی کامیاب ہونے والے ہیں یقیناً جن لوگوں نے

كَفَرُوْا سَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا

کفر کیا برابر ہے اُن پر خواہ ڈرایا تُو نے اُن کو یا نہ ڈرایا تُو نے ان کو نہیں

يُؤْمِنُوْنَ ﴿٧﴾ خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَعَلٰى سَمْعِهِمْ ۖ وَعَلٰٓى

ایمان لاتے مُہر کردی اللہ نے دلوں پر ان کے اور کان پر ان کے اور

اَبْصَارِهِمْ غِشَاوَةٌ ۖ وَّلَهُمْ عَذَابٌ عَظِيْمٌ ﴿٨﴾ وَمِنَ النَّاسِ

آنکھوں پر ان کی پردہ ہے اور ان کے لیے عذاب ہے بڑا اور بعض لوگ

مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ وَبِالْيَوْمِ الْاٰخِرِ وَمَا هُمْ بِمُؤْمِنِيْنَ ﴿٩﴾

ایسے ہیں جو کہتے ہیں کہ ایمان لائے ہم اللہ پر اور آخری دن پر حالانکہ نہیں ہیں وہ ہرگز مومن

يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوْا ۚ وَمَا يَخْدَعُوْنَ اِلَّآ اَنْفُسَهُمْ

دھوکا دیتے ہیں اللہ کو اور ان لوگوں کو جو ایمان لائے اور نہیں دھوکا دیتے مگر اپنے آپ کو

وَمَا يَشْعُرُوْنَ ﴿١٠﴾ فِيْ قُلُوْبِهِمْ مَّرَضٌ ۙ فَزَادَهُمُ اللّٰهُ

اور نہیں محسوس کرتے دلوں میں ان کے بیماری تھی پھر بڑھا دیا ان کو اللہ نے

مَرَضًا ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۙ بِمَا كَانُوْا يَكْذِبُوْنَ ﴿١١﴾ وَ

بیماری میں اور ان کے لیے عذاب ہے دردناک بسبب اس کے کہ تھے وہ جھوٹ بولتے اور

اِذَا قِيْلَ لَهُمْ لَا تُفْسِدُوْا فِى الْاَرْضِ ۙ قَالُوْٓا اِنَّمَا نَحْنُ

جب کہا جاتا ہے ان کو کہ نہ فساد کرو زمین میں کہتے ہیں سوائے اس کے نہیں کہ ہم

مُصْلِحُوْنَ ﴿١٢﴾ اَلَآ اِنَّهُمْ هُمُ الْمُفْسِدُوْنَ وَلٰكِنْ لَّا

اصلاح کرنے والے ہیں آگاہ ہو جاؤ یقیناً یہ ہی مفسد ہیں و لیکن نہیں

يَشْعُرُوْنَ ﴿١٣﴾ وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا كَمَآ اٰمَنَ النَّاسُ

محسوس کرتے ۔ اور جب کہا جاتا ہے ان کو کہ ایمان لاؤ جیسا کہ ایمان لائے لوگ (تو)

قَالُوْٓا اَنُؤْمِنُ كَمَآ اٰمَنَ السُّفَهَآءُ ۗ اَلَآ اِنَّهُمْ هُمُ

کہتے ہیں کیا ہم ایمان لاویں جیسا کہ ایمان لائے ہیں بے وقوف آگاہ ہو جاؤ یہ ہی

15. And when they meet those who believe, they say: 'We believe;' but when they are alone with their ringleaders, they say: 'We are certainly with you; we are only mocking.'

16. Allah will punish their mockery and will let them continue in their transgression, wandering blindly.

17. These are they who have taken error in exchange for guidance; but their traffic has brought them no gain, nor are they rightly guided.

18. Their case is like the case of a person who kindled a fire, and when it lighted up all around him, Allah took away their light and left them in thick darkness; they see not.

19. *They are* deaf, dumb *and* blind; so they will not return.

20. Or *it is* like a heavy rain from the clouds, wherein is thick darkness and thunder and lightning; they put their fingers into their ears because of the thunder-claps for fear of death, and Allah encompasses the disbelievers.

السُّفَهَاءُ وَلٰكِنْ لَّا يَعْلَمُوْنَ ﴿١٤﴾ وَإِذَا لَقُوا الَّذِيْنَ

بے وقوف ہیں و لیکن نہیں جانتے اور جب یہ ملتے ہیں ان لوگوں کو جو

اٰمَنُوْا قَالُوْا اٰمَنَّا ۚ وَإِذَا خَلَوْا إِلٰى شَيٰطِيْنِهِمْ ۙ قَالُوْا إِنَّا

ایمان لائے کہتے ہیں ایمان لائے ہم اور جب اکیلے ہوتے ہیں اپنے شیطانوں کی طرف کہتے ہیں ہم

مَعَكُمْ ۙ إِنَّمَا نَحْنُ مُسْتَهْزِءُوْنَ ﴿١٥﴾ اَللّٰهُ يَسْتَهْزِئُ بِهِمْ

ساتھ ہیں تمہارے سوائے اس کے نہیں کہ ہم ہنسی کرنے والے ہیں اللہ ہنسی کی سزا دے گا انہیں

وَيَمُدُّهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿١٦﴾ أُولٰٓئِكَ الَّذِيْنَ

اور مہلت دیگا ان کو اپنی سرکشی میں بھٹک رہے ہیں یہ لوگ وہ ہیں جنہوں نے

اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى ۠ فَمَا رَبِحَتْ تِّجَارَتُهُمْ وَ

خریدی گمراہی بدلے ہدایت کے پس نہ نفع دیا تجارت نے ان کی اور

مَا كَانُوْا مُهْتَدِيْنَ ﴿١٧﴾ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ

نہ ہوئے وہ ہدایت پانے والے حالت ان کی مانند حالت اس شخص کی ہے جس نے جلائی

نَارًا ۚ فَلَمَّآ أَضَاءَتْ مَا حَوْلَهٗ ذَهَبَ اللّٰهُ بِنُوْرِهِمْ وَ

آگ ، پھر جب روشن کیا اس (آگ) نے اسے جو اردگرد تھا اسکے لے گیا اللہ نور ان کا اور

تَرَكَهُمْ فِيْ ظُلُمٰتٍ لَّا يُبْصِرُوْنَ ﴿١٨﴾ صُمٌّۢ بُكْمٌ عُمْيٌ فَهُمْ

چھوڑ دیا ان کو اندھیروں میں کہ نہیں دیکھتے وہ بہرے ہیں گونگے ہیں اندھے ہیں پس وہ

لَا يَرْجِعُوْنَ ﴿١٩﴾ أَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيْهِ ظُلُمٰتٌ

نہیں رجوع کرتے یا مانند بارش کی بادل سے کہ اس میں اندھیرے ہیں

وَّرَعْدٌ وَّبَرْقٌ ۚ يَجْعَلُوْنَ أَصَابِعَهُمْ فِيْٓ اٰذَانِهِمْ مِّنَ

اور کڑک اور چمک ہے ڈالتے ہیں انگلیاں اپنی کانوں میں اپنے

الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللّٰهُ مُحِيْطٌۢ بِالْكٰفِرِيْنَ ﴿٢٠﴾

بجلیوں کے سبب ڈر سے موت کے اور اللہ گھیرنے والا ہے کافروں کو

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَآ أَضَاءَ لَهُمْ

قریب ہے چمک کہ اچک لے آنکھیں ان کی جب کبھی وہ روشن ہوتی ہے ان کے لیے

21. The lightning might well-nigh snatch away their sight; whenever it shines upon them, they walk therein; and when it becomes dark to them, they stand still. And if Allah willed, He could take away their hearing and their sight; surely, Allah has the power to do all that He wills.

R. 3.

22. O ye men, worship your Lord Who created you and those who were before you, that you may become righteous;

23. Who made the earth a bed for you, and the heaven a roof, and caused water to come down from the clouds and therewith brought forth fruits for your sustenance. Set not up, therefore, equals to Allah, while you know.

24. And if you are in doubt as to what We have sent down to Our servant, then produce a Chapter like it, and call upon your helpers beside Allah, if you are truthful.

25. But if you do *it* not – and never shall you do *it* – then guard against the Fire, whose fuel is men and stones, *which is* prepared for the disbelievers.

26. And give glad tidings to those who believe and do good works, that for them are Gardens beneath which flow streams.

رکوع ۳

مَّشَوْا فِيْهِ ۙ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوْا ۭ وَلَوْ شَآءَ اللّٰهُ
چل پڑتے ہیں اس میں اور جب اندھیرا کرتی ہے ان پر ٹھہر جاتے ہیں اور اگر چاہے اللہ
لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۭ إِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ
تو لے جاوے کان ان کے اور آنکھیں ان کی یقیناً اللہ ہر بات پر قدرت
قَدِيْرٌ ﴿٢١﴾ يٰٓأَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ
رکھنے والا ہے - اے لوگو عبادت کرو رب اپنے کی وہ جس نے پیدا کیا تم کو
وَالَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ﴿٢٢﴾ الَّذِيْ جَعَلَ لَكُمُ
اور انہیں جو پہلے تھے تم سے تاکہ تم متقی بنو وہ جس نے بنایا تمہارے لیے
الْأَرْضَ فِرَاشًا وَّالسَّمَآءَ بِنَآءً ۠ وَّأَنْزَلَ مِنَ السَّمَآءِ مَآءً
زمین کو بچھونا اور آسمان کو چھت اور اُتارا بادل سے پانی
فَأَخْرَجَ بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ فَلَا تَجْعَلُوْا لِلّٰهِ
پھر نکالے اس کے ذریعہ پھلوں سے رزق تمہارے لیے ، پس نہ بناؤ اللہ کے
أَنْدَادًا وَّأَنْتُمْ تَعْلَمُوْنَ ﴿٢٣﴾ وَإِنْ كُنْتُمْ فِيْ رَيْبٍ مِّمَّا
شریک اور تم جانتے ہو اور اگر ہو تم کسی شک میں متعلق اسکے
نَزَّلْنَا عَلٰى عَبْدِنَا فَأْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ ۠ وَادْعُوْا
جو اتارا ہم نے بندہ پر اپنے تو لاؤ کوئی سورۃ مانند اس کی اور بلاؤ
شُهَدَآءَكُمْ مِّنْ دُوْنِ اللّٰهِ إِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٤﴾ فَإِنْ
معبودوں کو اپنے سوائے اللہ کے اگر ہو تم سچے پھر اگر
لَّمْ تَفْعَلُوْا وَلَنْ تَفْعَلُوْا فَاتَّقُوا النَّارَ الَّتِيْ وَقُوْدُهَا
نہ کیا تم نے (ایسا) اور ہرگز نہیں کرو گے تم (ایسا) تو ڈرو اس آگ سے ایندھن جس کا
النَّاسُ وَالْحِجَارَةُ ۚ أُعِدَّتْ لِلْكٰفِرِيْنَ ﴿٢٥﴾ وَبَشِّرِ
آدمی اور پتھر ہیں تیار کی گئی ہے کافروں کے لیے اور بشارت دے
الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ أَنَّ لَهُمْ جَنّٰتٍ تَجْرِيْ
ان لوگوں کو جو ایمان لائے اور کیں انہوں نے نیکیاں کہ ان کے لیے باغات ہیں بہتی ہیں

مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ كُلَّمَا رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ
نیچے جن کے نہریں جب کبھی دیئے جاویں گے ان (باغات) سے کوئی پھل بطور
رِّزْقًا ۙ قَالُوْا هٰذَا الَّذِيْ رُزِقْنَا مِنْ قَبْلُ ۙ وَاُتُوْا بِهٖ
رزق کے کہیں گے یہ وہ ہے جو دیا گیا ہمیں پہلے (بھی) اور ان کو دیا جاوے گا
مُتَشَابِهًا ؕ وَلَهُمْ فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ ۙ وَّهُمْ فِيْهَا
وہ (رزق) ملتا جلتا، اور ان کے لیے ان میں بیویاں ہیں پاکیزہ اور وہ ان میں
خٰلِدُوْنَ ﴿۲۵﴾ اِنَّ اللّٰهَ لَا يَسْتَحْيٖٓ اَنْ يَّضْرِبَ مَثَلًا مَّا
وہ رہنے والے ہیں۔ یقیناً اللہ نہیں رکتا کہ بیان کرے مثال کوئی سی
بَعُوْضَةً فَمَا فَوْقَهَا ؕ فَاَمَّا الَّذِيْنَ اٰمَنُوْا فَيَعْلَمُوْنَ
مچھر کی (یا) پھر اسکی جو زیادہ ہو اس سے پس جو لوگ ایمان لائے تو جانتے ہیں
اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۚ وَاَمَّا الَّذِيْنَ كَفَرُوْا فَيَقُوْلُوْنَ
کہ وہ حق ہے ان کے رب کی طرف سے، اور جو لوگ کافر ہوئے تو کہتے ہیں
مَاذَآ اَرَادَ اللّٰهُ بِهٰذَا مَثَلًا ۘ يُضِلُّ بِهٖ كَثِيْرًا ۙ وَّيَهْدِيْ
کیا ارادہ کیا اللہ نے اس کے ساتھ بطور مثال کے گمراہ کرتا ہے ساتھ اسکے بہتوں کو اور ہدایت دیتا ہے
بِهٖ كَثِيْرًا ؕ وَمَا يُضِلُّ بِهٖٓ اِلَّا الْفٰسِقِيْنَ ﴿۲۶﴾ الَّذِيْنَ
ساتھ اسکے بہتوں کو اور نہیں گمراہ کرتا ساتھ اس کے مگر فاسقوں کو وہ جو کہ
يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ مِيْثَاقِهٖ ۪ وَيَقْطَعُوْنَ
توڑتے ہیں عہد اللہ کا بعد اس کے پختہ کرنے کے اور کاٹتے ہیں اسے
مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ وَيُفْسِدُوْنَ فِي الْاَرْضِ ؕ
(تعلق) کو کہ حکم کیا اللہ نے جسکے متعلق کہ وہ جوڑا جاوے اور فساد کرتے ہیں زمین میں
اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿۲۷﴾ كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ وَكُنْتُمْ
یہ لوگ ہی نقصان اُٹھانے والے ہیں۔ کس طرح انکار کرتے ہو تم اللہ کا حالانکہ تھے تم
اَمْوَاتًا فَاَحْيَاكُمْ ۚ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ثُمَّ اِلَيْهِ
بے جان پھر اس نے زندہ کیا تم کو پھر موت دے گا تم کو پھر زندہ کرے گا تم پھر طرف اس کی

وقف لازم

Whenever they are given a portion of fruit therefrom, they will say: 'This is what was given us before,' and gifts mutually resembling shall be brought to them. And they will have therein mates perfectly pure, and therein will they abide.

27. Allah disdains not to give an illustration as small as a gnat or even smaller. Those who believe know that it is the truth from their Lord, while those who disbelieve say: 'What does Allah mean by such an illustration?' Many does He adjudge by it to be erring and many by it does He guide, and none does He adjudge thereby to be erring except the disobedient,

28. Who break the covenant of Allah after having established it, and cut asunder what Allah has bidden to be joined, and create disorder in the earth; it is these that are the losers.

29. How can you disbelieve in Allah? When you were without life, He gave you life, and then He will cause you to die, then restore you to life, and then to Him shall you be made to return.

تُرْجَعُونَ ﴿٢٩﴾ هُوَ الَّذِي خَلَقَ لَكُم مَّا فِي الْأَرْضِ جَمِيعًا

لوٹائے جاؤگے تم وہی ہے جس نے پیدا کیا تمہارے لیے جو کچھ زمین میں ہے سب کا سب

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ وَ

پھر قصد کیا آسمان کا پھر ٹھیک ٹھاک بنایا انہیں سات آسمان اور

هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٠﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي

وہ ہر ایک چیز کو خوب جاننے والا ہے اور جب کہا تیرے رب نے فرشتوں کو کہ میں

جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن

بنانے والا ہوں زمین میں ایک خلیفہ انہوں نے کہا کیا تُو بناوے گا اس میں جو

يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ

فساد کرے گا اس میں اور بہائے گا خون اور ہم تسبیح کرتے ہیں

بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣١﴾

ساتھ تیری حمد کے اور ہم تقدیس کرتے ہیں تیرے لیے فرمایا یقیناً میں خوب جانتا ہوں جو نہیں تم جانتے

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ

اور سکھائے اس نے آدم کو نام سب کے سب پھر پیش کیا ان کو فرشتوں پر

فَقَالَ أَنبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِن كُنتُمْ صَادِقِينَ ﴿٣٢﴾

پھر فرمایا بتاؤ مجھے نام ان کے اگر ہو تم سچے

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنتَ

انہوں نے کہا پاک ہے تُو نہیں کوئی علم ہم کو سوائے اس کے جو سکھایا تو نے ہمیں یقیناً تو ہی

الْعَلِيمُ الْحَكِيمُ ﴿٣٣﴾ قَالَ يَا آدَمُ أَنبِئْهُم بِأَسْمَائِهِمْ ۖ

خوب جاننے والا حکمت والا ہے فرمایا اے آدم بتا انہیں نام ان کے

فَلَمَّا أَنبَأَهُم بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي

پھر جب بتائے انہیں نام ان کے فرمایا نہ کہا تھا میں نے تم کو کہ میں

أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ

جانتا ہوں غیب آسمانوں کا اور زمین کا اور میں جانتا ہوں جو ظاہر کرتے ہو تم

30. He it is Who created for you all that is in the earth; then He turned towards the heavens, and He perfected them as seven heavens; and He knows all things.

R. 4.

31. And when thy Lord said to the angels: 'I am about to place a vicegerent in the earth,' they said: 'Wilt Thou place therein such as will cause disorder in it, and shed blood?—and we glorify Thee with Thy praise and extol Thy holiness.' He answered: 'I know what you know not.'

32. And He taught Adam all the names, then He put *the objects of* these *names* before the angels and said: 'Tell Me the names of these, if you are right.'

33. They said: 'Holy art Thou! No knowledge have we except what Thou hast taught us; surely, Thou art the All-Knowing, the Wise.'

34. He said: 'O Adam, tell them their names;' and when he had told them their names, He said: 'Did I not say to you, I know the secrets of the heavens and of the earth, and I know what you reveal and what you conceal?'

35. And *remember the time* when We said to the angels: 'Submit to Adam,' and they *all* submitted. But Iblīs *did not*. He refused and was too proud; and he was of the disbelievers.

36. And We said: 'O Adam, dwell thou and thy wife in the garden, and eat therefrom plentifully wherever you will, but approach not this tree, lest you be of the wrongdoers.'

37. But Satan caused them both to slip by means of it and drove them out of *the state* in which they were. And We said: 'Go forth; some of you are enemies of others, and for you there is an abode in the earth and a provision for a time.'

38. Then Adam learnt from his Lord certain words *of prayer*. So He turned towards him with mercy. Surely, He is Oft-Returning *with compassion, and is* Merciful.

39. We said: 'Go forth, all of you, from here. And if there comes to you guidance from Me, then whoso shall follow My guidance, on them *shall come* no fear, nor shall they grieve.'

40. But they who will disbelieve and treat Our Signs as lies, these shall be the inmates of the Fire; therein shall they abide.

وَمَا كُنْتُمْ تَكْتُمُوْنَ ﴿٣٤﴾ وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا

اور جو ہو تم چھپاتے اور جب کہا ہم نے فرشتوں کو سجدہ کرو

لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ اَبٰى وَاسْتَكْبَرَ ٭ وَكَانَ

آدم کو پس سجدہ کیا انہوں نے سوائے ابلیس کے اس نے انکار کیا اور تکبر کیا اور ہو گیا

مِنَ الْكٰفِرِيْنَ ﴿٣٥﴾ وَقُلْنَا يٰٓاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ

کافروں میں سے اور کہا ہم نے اے آدم رہ تو اور بیوی تیری

الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۠ وَلَا تَقْرَبَا

اس باغ میں اور کھاؤ دونوں اس میں سے بافراغت جہاں چاہو تم اور نہ قریب جانا

هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ﴿٣٦﴾ فَاَزَلَّهُمَا

اس درخت کے ورنہ ہو جاؤ گے ظالموں سے پھر پھسلایا ان کو

الشَّيْطٰنُ عَنْهَا فَاَخْرَجَهُمَا مِمَّا كَانَا فِيْهِ ۠ وَقُلْنَا

شیطان نے اس سے پھر نکالا ان کو اس سے کہ تھے وہ جس میں اور کہا ہم نے

اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِي الْاَرْضِ مُسْتَقَرٌّ

اترو بعض تمہارا بعض کے لیے دشمن ہے اور تمہارے لیے زمین میں ٹھہرنا

وَّمَتَاعٌ اِلٰى حِيْنٍ ﴿٣٧﴾ فَتَلَقّٰٓى اٰدَمُ مِنْ رَّبِّهٖ كَلِمٰتٍ فَتَابَ

اور فائدہ اٹھانا ہے ایک مدت تک۔ پھر سیکھے آدم نے رب اپنے سے چند کلمات پھر فضل کے ساتھ

عَلَيْهِ ؕ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿٣٨﴾ قُلْنَا اهْبِطُوْا

متوجہ ہوا وہ اس پر یقیناً وہ ہی فضل کیساتھ متوجہ ہونیوالا بہت رحم کرنے والا ہے کہا ہم نے اترو

مِنْهَا جَمِيْعًا ۚ فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّىْ هُدًى فَمَنْ تَبِعَ

اس سے سب کے سب پھر اگر آئے تمہارے پاس میری طرف سے کوئی ہدایت سو جنہوں نے پیروی کی

هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٣٩﴾ وَالَّذِيْنَ

میری ہدایت کی تو نہیں خوف ان پر اور نہ وہ غمگین ہوں گے اور جن لوگوں نے

كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ

کفر کیا اور جھٹلایا ہماری آیتوں کو یہ لوگ آگ والے ہیں وہ

R. 5.

41. O children of Israel! remember My favour which I bestowed upon you, and fulfil your covenant with Me, I will fulfil My covenant with you, and Me alone should you fear.

42. And believe in what I have sent down which fulfils that which is with you, and be not the first to disbelieve therein, and barter not My Signs for a paltry price, and take protection in Me alone.

43. And confound not truth with falsehood nor hide the truth, knowingly.

44. And observe Prayer and pay the Zakāt, and bow down with those who bow.

45. Do you enjoin others to do what is good and forget your own selves, while you read the Book? Will you not then understand?

46. And seek help with patience and Prayer; and this indeed is hard except for the humble in spirit,

47. Who know for certain that they will meet their Lord, and that to Him will they return.

فِيهَا خٰلِدُوْنَ ﴿٤٠﴾ يٰبَنِيْٓ إِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ

اس میں رہ پڑنے والے ہیں اے بنی اسرائیل یاد کرو نعمت میری

الَّتِيْٓ أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوْا بِعَهْدِيْٓ أُوْفِ بِعَهْدِكُمْ

وہ جو انعام کی میں نے تم پر اور پورا کرو میرے (ساتھ کئے ہوئے) عہد کو میں پورا کرونگا تمہارے (ساتھ کئے

وَإِيَّايَ فَارْهَبُوْنِ ﴿٤١﴾ وَاٰمِنُوْا بِمَآ أَنْزَلْتُ مُصَدِّقًا

ہوئے) عہد کو اور مجھی سے بس ڈرو اور ایمان لاؤ اس پر جو اُتارا میں نے مصدق بنا کر

لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْٓا أَوَّلَ كَافِرٍۢ بِهٖ وَلَا تَشْتَرُوْا

اس کا جو تمہارے پاس ہے اور نہ ہو جاؤ پہلے کافر اس کے اور نہ خریدو

بِاٰيٰتِيْ ثَمَنًا قَلِيْلًا وَّإِيَّايَ فَاتَّقُوْنِ ﴿٤٢﴾ وَلَا تَلْبِسُوا

بدلے میری آیتوں کے مول تھوڑا اور مجھی سے بس ڈرو اور نہ ملاؤ

الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُوْنَ ﴿٤٣﴾

حق کو ساتھ باطل کے اور (نہ) چھپاؤ حق اور تم جانتے ہو

وَأَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَارْكَعُوْا مَعَ

اور قائم کرو نماز اور دو زکوٰۃ اور جھکو ساتھ

الرّٰكِعِيْنَ ﴿٤٤﴾ أَتَأْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ

جھکنے والوں کے کیا تم حکم دیتے ہو لوگوں کو نیکی کا اور بھول جاتے ہو۔

أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُوْنَ الْكِتٰبَ أَفَلَا تَعْقِلُوْنَ ﴿٤٥﴾

اپنے آپ کو اور تم پڑھتے ہو کتاب پھر بھی نہیں عقل کرتے تم

وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ وَإِنَّهَا لَكَبِيْرَةٌ

اور مدد مانگو بذریعہ صبر اور نماز کے اور یقیناً یہ بات البتہ شاق ہے

إِلَّا عَلَى الْخٰشِعِيْنَ ﴿٤٦﴾ الَّذِيْنَ يَظُنُّوْنَ أَنَّهُمْ مُّلٰقُوْا

مگر ڈرنے والوں پر (نہیں) جو لوگ یقین رکھتے ہیں کہ وہ ملنے والے ہیں

رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رٰجِعُوْنَ ﴿٤٧﴾ يٰبَنِيْٓ إِسْرَآءِيْلَ

اپنے رب سے اور یہ کہ وہ اس کی طرف لوٹنے والے ہیں اے بنی اسرائیل

CHAPTER 3

ĀL 'IMRĀN
(Revealed after Hijrah)

Connection with the Preceding Sūrah

There exists such a deep and far-reaching connection between this *Sūrah* and the preceding one, Al-Baqarah, that the two are called Al-Zahrāwān (The Two Bright Ones). whereas Al-Baqarah deals with the wrong beliefs and evil practices of the Jews with whom began the Mosaic Dispensation, the present *Sūrah* deals mainly with the wrong doctrines and dogmas of Christianity which subject constitutes its culmination. The *Sūrah* is named Āl 'Imrān (The Family of 'Imrān). 'Imrān or 'Amrān was the father of Moses and Aaron, the progenitors of the family from which sprang Mary, the mother of Jesus, brief account of whose life and mission is given in this *Sūrah.* Being closely connected with Al-Baqarah, the *Sūrah* may be safely supposed to have been revealed immediately after it. A detailed mention of the Battle of Uḥud places its revelation in the third year of the Hijrah.

Āl 'Imrān has a two fold connection with Al-Baqarah. First there subsists a strong and deep link between the subject-matter of the whole of this *Sūrah* and that of the whole of *Sūrah* Al-Baqarah, and another link equally strong between the concluding portion of Al-Baqarah and the opening verses of this *Sūrah.* In fact, the order in the Qur'ān is of two kinds. Either, the topic with which one Chapter is concluded is continued in the following Chapter, or the whole of the subject-matter of the preceding Chapter is referred to in the next. This twofold connection also exists between Al-Baqarah and Āl 'Imrān. The connection of the whole subject-matter of Āl 'Imrān with that of Al-Baqarah mainly consists in a description of the causes that led to the transfer of Prophethood from the Mosaic to Islāmic Dispensation. This was the main theme of Al-Baqarah, and in explanation of it the degenerate condition of the Jews was dealt with at some length in that *Sūrah.* But in Al-Baqarah very little light was shed on Christianity, in which culminated the Mosaic Dispensation. This mission could have given rise to the seemingly legitimate doubt that through Judaism which constituted the beginning of the Mosaic Dispensation had become corrupt, its culmination, the Christian Faith, was still pure; and hence, apparently there was no necessity of introducing and establishing a new religion - Islām. To remove this doubt, the hollowness of the Christian dogmas has been exposed in the present *Sūrah.*

Title

The *Sūrah* is known by several names in the Ḥadith, i.e., Al-Zahrā (The Bright One), Al-Amān (The peace), Al-Kanz (The treasure), Al-Mu'īnah (The Helper), Al-Mujādalah (The Pleading), Al-Istighfār (The Seeking of Forgiveness) and Al-Ṭayyibah (The Pure).

As the falsity of Christian doctrines is sought to be established in this Chapter it rightly opens with the hint that as Christianity had become corrupt and degenerate, it could not prove a bar to the introduction of a new and better Dispensation. On the contrary, Christianity itself constituted a strong testimony to the need for the introduction of a new Law. Consequently, the Divine attributes - the Living, the Self-Subsisting and All-Sustaining have been placed in the very beginning of this *Sūrah* to repudiate the Christian basic doctrines. The other connection between the two *Sūrah*, *viz.*, that of the concluding portion of Al-Baqarah with the opening words of this *Sūrah* is apparent from the fact that Al-Baqarah had concluded with a prayer from national regeneration and reformation of Muslims and the triumph of Islām over its enemies, and the Divine attributes - the Living, the Self-Subsisting and All-Sustaining have been placed in the beginning of the present *Sūrah* to assure Muslims that God will certainly come to their aid because He being the Living, the Self-Subsisting and All-Sustaining, His power knows no weakening or diminution.

Subject-Matter

The *Sūrah*, like the preceding one, opens with the abbreviated latter, Alif Lām Mīm, (I am Allāh, the All-Knowing), which are intended to draw attention to the Divine attributes of knowledge; and, mention of the attributes, the Living, the Self-Subsisting and All-Sustaining is meant to point out that in this *Sūrah* the Divine attribute of knowledge has been substantiated by God's attributes, the Living, the Self-Subsisting and All-Sustaining, i.e., the fact that God is Living, Self-Subsisting and All-Sustaining constitutes proof of His being All-Knowing, because death and decay are the result of lack of knowledge. The *Sūrah* proceeds to say that, as Jews and Christians have strayed away from the right path, Divine punishment will overtake them, and their being the followers of Torah and the Gospels will not save them from God's punishment, because these Books have been abrogated and, therefore, are unable to satisfy human needs and requirements. After this it tells Muslims to banish all doubt or misgiving from their minds that, in view of the numerical superiority of Jews and Christians and the preponderance of the material means at their disposal, they would not prevail against the latter, because God has already granted them predominance over their more powerful enemies, the Quraish and other infidel tribes of Arabia. The same Phenomenon will be replaced now. Moreover, national victories do not result solely from the preponderance of material means but primarily and very largely from the superiority of national morals. And final victory will come to Muslims because, though they lack material means, they are in possession of ample moral and spiritual means and because also they follow a true religion.

Next, the *Sūrah* proceeds to disabuse the minds of the enemies of Islām of the fondly-held illusion that their national usage and customs are superior to those of Muslims. Further, they are told that by holding wrong beliefs and restoring to evil practices they appear to ignore the law of cause and effect which cannot be flouted with impunity. The *Sūrah* then develops the subject that the path to progress and prosperity for Muslims does not lie in imitating other peoples' ways and manners but

in strictly following Islām and the Holy Prophet. After this a clear and detailed exposition of the real subject is taken in hand with a brief reference to the beginnings of Christianity, refutation of which is one of its main themes. Then attention of the People of the Book is drawn to the fact that when Muslims also believe in the truth of the Divine origin and source of their Faith, why should they fritter away their energies and resources in fighting with them; instead both should combine to preach to infidels the doctrine of the Oneness of God, on which they agree, and should keep within proper bounds their respective doctrinal differences. The Christians, then, are particularly warned that they cannot hope to continue to be the "Chosen Ones" of God and retain His grace and love if they refuse to accept the new Faith; they are asked how, after having already subscribed to the doctrine that Truth has always been revealed by God from time to time, can they with justification defy this principle? It is further stated that matters regarding which the People of the Book dispute and quarrel with Muslims are not of much weight, because originally some of them were regarded as permissible by their own forefathers. The subject is further developed that Muslims and Jews have a meeting-point in Abraham, and since it was Abraham who laid the foundations of the *Ka'bah,* why should the Israelites quarrel with Muslims on the basis of fancied and insubstantial differences? Then a note of warning is sounded to Muslims that the People of the Book have gone so far in opposition to them that, if the latter had their way, they would certainly lead them astray. But Muslims will not go astray because they are the recipients of God's favor. They will meet strong opposition and persecution from them which they should endure with steadfastness and should try to strengthen their connection with God and establish their mutual relations on a firmer basis because they will soon need to develop a united front when confronted with a severe attack from Christians. Before that time comes they should add to their numbers by conveying the message of Islām to as many people as they possibly can. They are further warned against harboring the delusion that, in the event of their fight with Christians, the Jews would help them. On the contrary, the latter would spare no pains to harass and oppress them. In spite of this warning against the Jews the *Sūrah* does not fail to recognize the good wherever it is found and says that all the People of the Book are not bad. There are also good people among them, but only those, who entertain bad designs against Islām, will come to grief. It is these with whom the Muslims should eschew all friendly contact to avoid being influenced by the latter's undesirable morals.

Then a brief reference is made to the Battle of Badr. The muslims are told that just as in extremely adverse circumstances God protected and helped them against very heavy odds in that encounter and vouchsafed to them a clear victory over the idolaters of Mecca, the same will happen with regard to the People of the Book; God's mercy and grace will accompany them in opposition to the latter. The People of the Book depend for their power and material might on transactions based on interest. But the taking and giving of interest runs counter to the good morals. By taking interest they oppose God's servants and by subscribing to the doctrine of Atonement and the dogma of the non-acceptance of repentance they declare God to be cruel like themselves. The believers are further enjoined to do their duty, make suitable

sacrifices and employ properly the material means at their disposal, leaving the rest to God for the success of their life's mission. The *Sūrah* then enunciates a very sound principle, viz., that the Holy Prophet is but a Divine Messenger; if he should die or be killed in a battle (though in conformity with Divine promise this would never happen), Muslims should not lose heart and should entertain no doubt about the truth of Islām because Islām relies for its success and prosperity on no individual however exalted. Another rule of conduct to be observed in time of war is that the leaders of Muslims should behave with greater leniency than in ordinary times towards other Muslims and should have proper regard for their susceptibilities, so that the enemy may not get an opportunity to create discord and dissension among them. It is further enjoined that at such time all matters should be decided after mutual consultation. Then, Muslims are reminded of the great Good God has done to them in that He has raised for them a great Messenger. They should follow him and eschew the path of the disturbers of peace. The *Sūrah* lays down the principle, viz., that those, who die while fighting for the cause of Truth, are entitled to special respect. By their death they receive eternal life and inspire their community, as it were, with a new life. Again reference is made to the People of the Book saying that morally they have become so depraved that, while, on the one hand, they claim to be God's "Own Chosen People", on the other, they are commanded to give their allegiance only to that Messenger who should demand the greatest sacrifice of them. The *Sūrah* says that such Messengers did appear among them, but they refused to accept them. Next, the theme of sacrifices is developed and believers are told that it would be foolish on their part to be afraid of making sacrifices for national cause. They are then warned that their faith will be put to a severe test. They should not think that they will achieve success without passing through fire and blood. In next few verses some special qualities and characteristics of true believers are mentioned and they are taught certain prayers which are essential for national progress and prosperity. The *Sūrah* concludes with rules of conduct by observing which Muslims can achieve success and predominance in this life and pleasure of God in the next.

ĀL-'IMRĀN

(Revealed after Hijra)

1. In the name of Allah, the Gracious, the Merciful.

2. Alif Lām Mīm*.

3. Allah is He beside Whom there is no God, the Living, the Self-Subsisting and All-Sustaining.

4. He has sent down to thee the Book containing the truth *and* fulfilling that which precedes it; and He sent down the Torah and the Gospel before *this*, as a guidance to the people; and He has sent down the Discrimination.

5. Surely, those who deny the Signs of Allah shall have a severe punishment. And Allah is Mighty, Possessor of the power to requite.

* I am Allah, the All-Knowing.

سُورَةُ اٰلِ عِمْرَانَ مَدَنِيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿۱﴾

الٓمّٓ ﴿۲﴾ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَۙ الْحَيُّ الْقَيُّوْمُ ﴿۳﴾ نَزَّلَ عَلَيْكَ

الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَاَنْزَلَ

التَّوْرٰىةَ وَالْاِنْجِيْلَ ﴿۴﴾ مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَ

اَنْزَلَ الْفُرْقَانَ ۗ اِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ لَهُمْ

6. Surely, nothing in the earth or in the heaven is hidden from Allah.

7. He it is Who fashions you in the wombs as He wills; there is no God but He, the Mighty, the Wise.

8. He it is Who has sent down to thee the Book; in it there are verses that are decisive in meaning – they are the basis of the Book – and there are others that are susceptible of different interpretations. But those in whose hearts is perversity pursue such thereof as are susceptible of different interpretations, seeking discord and seeking *wrong* interpretation of it. And none knows its *right* interpretation except Allah and those who are firmly grounded in knowledge; they say, 'We believe in it; the whole is from our Lord.' – And none heed except those gifted with understanding. –

9. 'Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.

10. 'Our Lord, Thou wilt certainly assemble mankind together on the Day about which there is no doubt; surely, Allah breaks not *His* promise.'

عَذَابٌ شَدِيدٌ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٥﴾ إِنَّ اللَّهَ لَا

عذاب ہے سخت اور اللہ غالب (اور) انتقام لینے والا ہے یقیناً اللہ وہ ہے کہ نہیں

يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٦﴾ هُوَ الَّذِي

مخفی اس پر کوئی چیز زمین میں اور نہ آسمان میں وہی ہے جو

يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ

صورت بناتا ہے تمہاری رحموں میں جس طرح چاہتا ہے نہیں کوئی خدا مگر وہی عزت والا

الْحَكِيمُ ﴿٧﴾ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ

حکمت والا ہے وہی ہے جس نے اتاری تجھ پر وہ کتاب کہ بعض اس سے آیتیں ہیں

مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۖ فَأَمَّا

محکم کہ وہ اصل ہیں کتاب کی اور کچھ اور متشابہ ہیں پس

الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ

وہ لوگ کہ دلوں میں جن کے کجی ہے تو وہ پیروی کرتے ہیں اس کی جو متشابہ ہے اس (کتاب)

ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ

سے چاہنے کے لیے فتنہ اور چاہنے کیلئے اصل مطلب اس کا حالانکہ نہیں جانتا اصل مطلب اس کا

إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ

مگر اللہ اور وہ جو پختہ ہیں علم میں کہتے ہیں ایمان لائے ہم اس پر

كُلٌّ مِنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٨﴾ رَبَّنَا

سب (محکم و متشابہ) پاس سے ہے ہمارے رب کے اور نہیں نصیحت پکڑتے مگر عقلوں والے (وہ کہتے ہیں) اے رب

لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ

ہمارے نہ کج کیجیو دلوں کو ہمارے بعد اس کے کہ ہدایت دی تو نے ہمیں اور بخش ہمارے لیے جناب سے اپنی

رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٩﴾ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ

رحمت یقیناً تو ہی بہت بخشنے والا ہے اے رب ہمارے یقیناً تو جمع کرنیوالا ہے تمام لوگوں کو

لِيَوْمٍ لَا رَيْبَ فِيهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿١٠﴾ إِنَّ

ایک ایسے دن کو نہیں کوئی شک اس میں یقیناً اللہ نہیں خلاف کرتا وعدہ کا ضرور

R. 2.

11. Those who disbelieve—their possessions and their children shall not avail them at all against Allah; and it is they that are the fuel of the Fire.

12. *Their case is* like the case of the people of Pharaoh and those before them; they rejected Our Signs; so Allah punished them for their sins, and Allah is severe in punishing.

13. Say to those who disbelieve, 'You shall be overcome and gathered unto Hell; and an evil place of rest it is.'

14. Certainly there was for you a Sign in the two armies that encountered each other, one army fighting in the cause of Allah and the other disbelieving, whom they saw to be twice as many as themselves, actually with *their* eyes. *Thus* Allah strengthens with His aid whomsoever He pleases. In that surely is a lesson for those who have eyes.

15. Beautified for men is the love of desired things—women and children, and stored-up heaps of gold and silver, and pastured horses and cattle and crops. That is the provision of the present life; but it is Allah with Whom is an excellent home.

الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ

وہ لوگ جنہوں نے کفر کیا ہرگز نہیں کفایت کریں گے ان سے مال ان کے اور نہ اولاد ان کی

مِنَ اللَّهِ شَيْئًا ۖ وَأُولَٰئِكَ هُمْ وَقُودُ النَّارِ ﴿١١﴾ كَدَأْبِ

مقابلہ میں اللہ کے کچھ بھی اور یہ لوگ ہی ایندھن ہیں آگ کا ۔ مانند طریق

آلِ فِرْعَوْنَ ۙ وَالَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَّبُوا بِآيَاتِنَا

فرعونیوں کے اور ان لوگوں کے جو پہلے تھے ان سے جھٹلایا انہوں نے آیات کو ہماری

فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١٢﴾

پس پکڑا انہیں اللہ نے بسبب گناہوں کے انکے اور اللہ سخت سزا دینے والا ہے

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ

تو کہدے ان لوگوں کو جنہوں نے کفر کیا کہ عنقریب مغلوب کئے جاؤ گے تم اور اکٹھے کئے جاؤ گے طرف جہنم کی

وَبِئْسَ الْمِهَادُ ﴿١٣﴾ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۖ

اور کیا ہی بُرا ہے وہ بچھونا یقیناً ہے تمہارے لئے نشان دو جماعتوں میں (جو) آپس میں ملیں

فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ

ایک جماعت لڑتی تھی راہ میں اللہ کی اور دوسری کافر تھی وہ (مسلمان) دیکھتے تھے

مِثْلَيْهِمْ رَأْيَ الْعَيْنِ ۚ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ ۗ

ان (کافروں) کو دوگنا اپنے سے دیکھنا آنکھ کا اور اللہ تائید کرتا ہے ساتھ اپنی مدد کے جس کی چاہتا ہے

إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِأُولِي الْأَبْصَارِ ﴿١٤﴾ زُيِّنَ لِلنَّاسِ حُبُّ

یقیناً اس میں ضرور عبرت ہے واسطے آنکھوں والوں کے خوبصورت کرکے دکھلائی گئی ہے لوگوں کیلئے محبت

الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ

خواہشات کی یعنی عورتوں اور بیٹوں اور ڈھیروں ڈھیر

مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ

سونے اور چاندی کی اور گھوڑوں جو اعلیٰ قسم کے ہیں اور مویشیوں کی

وَالْحَرْثِ ۗ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۖ وَاللَّهُ عِنْدَهُ

اور کھیتی کی یہ سامان ہے زندگی ورلی کا اور اللہ وہ ہے پاس اس کے

16. Say, 'Shall I inform you of something better than that?' For those who fear God, there are Gardens with their Lord, beneath which rivers flow; therein shall they abide; and pure spouses and Allah's pleasure. And Allah is Mindful of *His* servants,

17. Those who say, 'Our Lord, we do believe; forgive us, therefore, our sins and save us from the punishment of the Fire;'

18. The steadfast, and the truthful, and the humble, and those who spend in the way of God, and those who seek forgiveness in the latter part of the night.

19. Allah bears witness that there is no God but He—and *also do* the angels and those possessed of knowledge—Maintainer of justice; there is no God but He, the Mighty, the Wise.

20. Surely, the *true* religion with Allah is Islam (complete submission). And those who were given the Book did not disagree but after knowledge had come to them, out of mutual envy. And whoso denies the Signs of Allah, then surely, Allah is quick at reckoning.

21. But if they dispute with thee, say,

حُسْنُ الْمَاٰبِ ﴿۱۵﴾ قُلْ اَؤُنَبِّئُكُمْ بِخَيْرٍ مِّنْ ذٰلِكُمْ لِلَّذِيْنَ
اچھی لوٹنے کی جگہ ہے تو کہدے کیا آگاہ کروں میں تم کو بہتر بات پر اس سے بھی ان لوگوں کے لیے
اتَّقَوْا عِنْدَ رَبِّهِمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
جنہوں نے تقویٰ کیا پاس ان کے رب کے باغات ہیں کہ بہتی ہیں نیچے سے جن کے نہریں
خٰلِدِيْنَ فِيْهَا وَاَزْوَاجٌ مُّطَهَّرَةٌ وَّرِضْوَانٌ مِّنَ اللّٰهِ ؕ
رہ پڑنے والے ہیں ان میں اور بیویاں ہیں پاکیزہ اور رضامندی ہے طرف سے اللہ کی
وَاللّٰهُ بَصِيْرٌ بِالْعِبَادِ ﴿۱۶﴾ اَلَّذِيْنَ يَقُوْلُوْنَ رَبَّنَآ
اور اللہ خوب دیکھنے والا ہے بندوں کو وہ لوگ جو کہتے ہیں اے رب ہمارے
اِنَّنَآ اٰمَنَّا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَقِنَا عَذَابَ النَّارِ ﴿۱۷﴾
ضرور ہم ایمان لائے پس معاف کردے ہمیں گناہ ہمارے اور بچا ہمیں عذاب سے آگ کے
اَلصّٰبِرِيْنَ وَالصّٰدِقِيْنَ وَالْقٰنِتِيْنَ وَالْمُنْفِقِيْنَ وَ
وہ جو صبر کرنے والے ہیں اور سچ بولنے والے اور فرمانبرداری کرنے والے اور خرچ کرنے والے اور
الْمُسْتَغْفِرِيْنَ بِالْاَسْحَارِ ﴿۱۸﴾ شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ ۙ
بخشش مانگنے والے صبحوں کو گواہی دی اللہ نے کہ نہیں کوئی خدا مگر وہی
وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ قَآئِمًاۢ بِالْقِسْطِ ؕ لَآ اِلٰهَ اِلَّا هُوَ
اور فرشتوں نے اور اہل علم نے کہ قائم کرنیوالا ہے انصاف کو نہیں کوئی خدا سوائے اس کے
الْعَزِيْزُ الْحَكِيْمُ ﴿۱۹﴾ اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ ۟ وَ
بڑائی والے حکمت والے کے یقیناً دین نزدیک اللہ کے اسلام ہے اور
مَا اخْتَلَفَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ
نہیں اختلاف کیا ان لوگوں نے جو دیئے گئے کتاب مگر بعد اس کے کہ آیا ان کے پاس
الْعِلْمُ بَغْيًاۢ بَيْنَهُمْ ؕ وَمَنْ يَّكْفُرْ بِاٰيٰتِ اللّٰهِ فَاِنَّ اللّٰهَ
علم بسبب سرکشی کے آپس میں اور جو شخص کفر کرے گا اللہ کی آیات کا تو یقیناً اللہ
سَرِيْعُ الْحِسَابِ ﴿۲۰﴾ فَاِنْ حَآجُّوْكَ فَقُلْ اَسْلَمْتُ وَجْهِيَ
جلد ہے حساب لینے میں پھر اگر وہ جھگڑیں تجھ سے تو کہدے میں نے سونپ دی اپنی توجہ

النصف

لِلّٰهِ وَمَنِ اتَّبَعَنِ ؕ وَقُلْ لِّلَّذِيْنَ اُوْتُوا الْكِتٰبَ وَالْاُمِّيّٖنَ
اللہ کیلئے اور ان لوگوں نے بھی جنہوں نے پیروی کی میری اور تو کہہ دے ان لوگوں کو جو دیئے گئے کتاب اور ان پڑھ لوگوں کو

ءَاَسْلَمْتُمْ ؕ فَاِنْ اَسْلَمُوْا فَقَدِ اهْتَدَوْا ۚ وَاِنْ تَوَلَّوْا
کیا اسلام لاتے ہو تم بھی پھر اگر مسلمان ہو جاویں تو یقیناً ہدایت پا گئے اور اگر پھر جاویں

فَاِنَّمَا عَلَيْكَ الْبَلٰغُ ؕ وَاللّٰهُ بَصِيْرٌۢ بِالْعِبَادِ ﴿۲۱﴾ اِنَّ الَّذِيْنَ
تو صرف ذمہ تیرے پہنچانا ہے اور اللہ خوب دیکھنے والا ہے بندوں کو یقیناً وہ لوگ جو

يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَيَقْتُلُوْنَ النَّبِيّٖنَ بِغَيْرِ حَقٍّ ۙ
کفر کرتے ہیں اللہ کی آیات کا اور قتل کرتے ہیں نبیوں کو بغیر حق کے

وَّيَقْتُلُوْنَ الَّذِيْنَ يَاْمُرُوْنَ بِالْقِسْطِ مِنَ النَّاسِ ۙ
اور قتل کرتے ہیں ان کو جو حکم دیتے ہیں انصاف کا لوگوں میں سے

فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ﴿۲۲﴾ اُولٰٓئِكَ الَّذِيْنَ حَبِطَتْ
پس اطلاع دے انہیں عذاب دردناک کی یہ وہ لوگ ہیں ضائع ہو گئے

اَعْمَالُهُمْ فِى الدُّنْيَا وَالْاٰخِرَةِ ۫ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿۲۳﴾
اعمال جن کے دنیا میں اور آخرت میں اور نہیں ان کے لیے کوئی مددگار

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يُدْعَوْنَ
کیا نہیں دیکھا تو نے طرف ان لوگوں کی جو دیئے گئے ایک حصہ کتاب میں سے کہ وہ بلائے جاتے ہیں

اِلٰى كِتٰبِ اللّٰهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلّٰى فَرِيْقٌ مِّنْهُمْ
طرف کتاب اللہ کے تاکہ وہ فیصلہ کرے درمیان انکے پھر پھر جاتا ہے ایک فریق ان میں سے

وَهُمْ مُّعْرِضُوْنَ ﴿۲۴﴾ ذٰلِكَ بِاَنَّهُمْ قَالُوْا لَنْ تَمَسَّنَا
اور وہ اعراض کرنے والے ہیں یہ اس لیے ہے کہ انہوں نے کہا ہرگز نہیں چھوئے گی ہمیں

النَّارُ اِلَّاۤ اَيَّامًا مَّعْدُوْدٰتٍ ۪ وَغَرَّهُمْ فِىْ دِيْنِهِمْ
آگ سوائے دنوں کے گنتی کے اور دھوکہ دیا انہیں دین میں ان کے

مَّا كَانُوْا يَفْتَرُوْنَ ﴿۲۵﴾ فَكَيْفَ اِذَا جَمَعْنٰهُمْ لِيَوْمٍ لَّا رَيْبَ
اس نے جو تھے وہ افترا کرتے پس کیا حال ہوگا جب جمع کریں گے ہم ان کو ایسے دن میں کہ نہیں کوئی شک

'I have submitted myself to Allah, and *also* those who follow me.' And say to those who have been given the Book and to the unlearned, 'Have you submitted?' If they submit, then they will surely be guided; but if they turn back, then thy duty is only to convey the message. And Allah is Watchful of *His* servants.

R. 3

22. Surely, those who deny the Signs of Allah and seek to kill the Prophets unjustly, and seek to kill such men as enjoin equity—announce to them a painful punishment.

23. Those are they whose deeds shall come to naught in this world and in the next, and they shall have no helpers.

24. Dost thou not know of those who have been given *their* portion of the Book? They are called to the Book of Allah that it may judge between them, but a party of them turn away in aversion.

25. That is because they say, 'The Fire shall not touch us, except for a limited number of days.' And what they used to forge has deceived them regarding their religion.

26. How *will they fare* when We will gather them together on the Day about which there is no doubt; and when every soul shall be paid in full what it has earned, and they shall not be wronged?

27. Say, 'O Allah, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things.

28. 'Thou makest the night pass into the day and makest the day pass into the night. And Thou bringest forth the living from the dead and bringest forth the dead from the living. And Thou givest to whomsoever Thou pleasest without measure.'

29. Let not the believers take disbelievers for friends in preference to believers —and whoever does that has no connection with Allah—except that you cautiously guard against them. And Allah cautions you against His punishment; and to Allah is the returning.

30. Say, 'Whether you conceal what is in your breasts or reveal it, Allah knows it; and He knows whatever is in the heavens and whatever is in the earth. And Allah has power to do all things.'

فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ٢٦

اس میں اور پورا پورا دیا جائے گا ہر نفس کو جو کمایا اس نے اور وہ نہیں ظلم کئے جائیں گے

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَ

تو کہہ اے اللہ مالک ملک کے تو دیتا ہے ملک جسے چاہتا ہے اور

تَنزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن

تو چھینتا ہے ملک جس سے تو چاہتا ہے اور تو عزت دیتا ہے جسے چاہتا ہے اور تو ذلیل کرتا ہے جسے

تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٢٧ تُولِجُ

چاہتا ہے ہاتھ میں تیرے خیر ہے یقیناً تو ہر بات پر خوب قدرت رکھنے والا ہے تو داخل کرتا

اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ

ہے رات کو دن میں اور داخل کرتا ہے دن کو رات میں اور تو نکالتا ہے

الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ

زندہ کو مردہ سے اور نکالتا ہے مردہ کو زندہ سے اور رزق دیتا ہے

مَن تَشَاءُ بِغَيْرِ حِسَابٍ ٢٨ لَّا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ

جسے تو چاہتا ہے بغیر حساب نہ بنادیں مومن کافروں کو

أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ

دوست چھوڑ کر مومنوں کو اور جو کرے گا ایسا تو نہیں ہے وہ

مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَن تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمُ

اللہ کی طرف سے کسی بات (عذر) میں بھی مگر یہ کہ بچو تم ان سے بچنا اور ڈراتا ہے تمہیں

اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ٢٩ قُلْ إِن تُخْفُوا مَا

اللہ اپنے سے اور طرف اللہ کی ٹھکانا ہے تو کہہ اگر چھپاؤ تم جو

فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللَّهُ وَيَعْلَمُ مَا فِي

سینوں میں ہے تمہارے یا ظاہر کرو تم اسے جانتا ہے اسے اللہ اور وہ جانتا ہے جو

السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٣٠

آسمانوں میں ہے اور جو زمین میں ہے اور اللہ ہر بات پر خوب قدرت رکھنے والا ہے

31. *Beware of* the Day when every soul shall find itself confronted with *all* the good it has done and *all* the evil it has done. It will wish there were a great distance between it and that *evil*. And Allah cautions you against His punishment. And Allah is Most Compassionate to *His* servants.

R. 4.

32. Say, 'If you love Allah, follow me: *then* will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.'

33. Say, 'Obey Allah and the Messenger;' but if they turn away, then *remember that* Allah loves not the disbelievers.

34. Allah did choose Adam and Noah and the family of Abraham and the family of 'Imrān above all peoples —

35. A race, co-related with one another. And Allah is All-Hearing, All-Knowing.

36. *Remember* when *the* woman of 'Imrān said, 'My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service. So do accept *it* of me; verily, Thou alone art All-Hearing, All-Knowing.'

37. But when she was delivered of it, she said, 'My Lord, I am delivered of a

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا ۚ وَّمَا
جس دن پائے گا ہر نفس جو کی اس نے کوئی نیکی موجود اور جو
عَمِلَتْ مِنْ سُوْٓءٍ ۚ تَوَدُّ لَوْ اَنَّ بَيْنَهَا وَبَيْنَهٗٓ اَمَدًا
کی اس نے کوئی بدی وہ چاہے گا کاش ہو درمیان اس (نفس) کے اور درمیان اس (بدی) کے
بَعِيْدًا ۭ وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ۭ وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ ﴿۳۱﴾
فاصلہ دور کا اور ڈراتا ہے تم کو اللہ اپنے سے اور اللہ بہت مہربان ہے بندوں پر
قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَ
تو کہدے اگر ہو تم محبت کرتے اللہ سے تو پیروی کرو میری محبت کرے گا تم سے اللہ اور
يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۳۲﴾ قُلْ اَطِيْعُوا
بخش دے گا تمہارے لیے گناہ تمہارے اور اللہ بہت بخشنے والا بہت رحم کرنیوالا تو کہدے اطاعت کرو
اللّٰهَ وَالرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ لَا يُحِبُّ
اللہ کی اور رسول کی پس اگر پھر جاویں وہ تو یقیناً اللہ نہیں پسند کرتا
الْكٰفِرِيْنَ ﴿۳۳﴾ اِنَّ اللّٰهَ اصْطَفٰٓي اٰدَمَ وَنُوْحًا وَّاٰلَ اِبْرٰهِيْمَ
کافروں کو یقیناً اللہ نے برگزیدہ کیا آدم کو اور نوح کو اور خاندان ابراہیم کو
وَاٰلَ عِمْرٰنَ عَلَي الْعٰلَمِيْنَ ﴿۳۴﴾ ذُرِّيَّةًۢ بَعْضُهَا مِنْۢ
اور خاندان عمران کو تمام دنیا پر (یعنی برگزیدہ کیا ایسی) نسل کو کہ بعض اس کا
بَعْضٍ ۭ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿۳۵﴾ اِذْ قَالَتِ امْرَاَتُ عِمْرٰنَ
بعض سے ہے اور اللہ خوب سننے والا خوب جاننے والا ہے جب کہا بیوی نے عمران کی
رَبِّ اِنِّىْ نَذَرْتُ لَكَ مَا فِيْ بَطْنِىْ مُحَرَّرًا فَتَقَبَّلْ
اے رب میرے یقیناً میں نے نذر کی ہے تیرے لیے جو پیٹ میں ہے میرے آزاد شدہ پس تو قبول فرما
مِنِّىْ ۚ اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ﴿۳۶﴾ فَلَمَّا وَضَعَتْهَا
مجھ سے یقیناً تو ہی خوب سننے والا خوب جاننے والا ہے پس جب جنا اس نے اسے
قَالَتْ رَبِّ اِنِّىْ وَضَعْتُهَآ اُنْثٰى ۭ وَاللّٰهُ اَعْلَمُ بِمَا
کہا اے رب میرے تحقیق جنا میں نے اسے عورت اور اللہ زیادہ جانتا ہے اسے جو

female'—and Allah knew best what she had brought forth and the male *she was thinking of* was not like the female *she had brought forth*—'and I have named her Mary, and I commit her and her offspring to Thy protection from Satan, the rejected.'

38. So her Lord accepted her with a gracious acceptance and caused her to grow an excellent growth and made Zachariah her guardian. Whenever Zachariah visited her in the chamber, he found with her provisions. He said, 'O Mary, whence hast thou this?' She replied, 'It is from Allah.' Surely, Allah gives to whomsoever He pleases without measure.

39. There *and then* did Zachariah pray to his Lord, saying, 'My Lord, grant me from Thyself pure offspring; surely, Thou art the Hearer of prayer.'

40. And the angels called to him as he stood praying in the chamber: 'Allah gives thee glad tidings of Yaḥyā, who shall testify to the truth of a word from Allah — noble and chaste and a Prophet, from among the righteous.'

41. He said, 'My Lord, how shall I have a son, when age has overtaken me, and my wife is barren?' He answered, 'Such is

وَضَعَتْ ۖ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا
جنا اس نے اور نہیں ہے مرد مانند عورت کے اور یقیناً نام رکھا میں نے اس کا

مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ
مریم اور یقیناً میں پناہ دیتی ہوں اسے تیری اور اولاد کو اس کی شیطان

الرَّجِيمِ ﴿٣٦﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا
ملعون سے پس قبول کیا اُسے رب نے اسکے ساتھ قبولیت کے اچھی اور بڑھایا اسے بڑھانا

حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا
اچھا اور متکفل بنایا اس کا زکریا کو جب کبھی داخل ہوتا اس پر زکریا

الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۖ قَالَ يَا مَرْيَمُ أَنَّىٰ لَكِ
محراب میں پاتا پاس اس کے رزق کہتا اے مریم کہاں سے ہے تیرے لیے

هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۖ إِنَّ اللَّهَ يَرْزُقُ مَنْ
یہ وہ کہتی یہ پاس سے ہے اللہ کے یقیناً اللہ رزق دیتا ہے جسے

يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ
چاہتا ہے بغیر حساب کے وہیں دعا کی زکریا نے اپنے رب سے کہا

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ
اے رب میرے عطا کر مجھے اپنی جناب سے اولاد پاک یقیناً تو خوب سننے والا

الدُّعَاءِ ﴿٣٨﴾ فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي
ہے دعا کا پس پکارا اُسے فرشتوں نے جبکہ وہ کھڑا ہوا نماز پڑھ رہا تھا

الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ
محراب میں کہ یقیناً اللہ خوشخبری دیتا ہے تجھے یحییٰ کی (جو) تصدیق کرنیوالا ہے ایک کلمہ کی

مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ﴿٣٩﴾ قَالَ
طرف سے اللہ کی اور سردار ہے اور بدیوں سے رُکنے والا ہے اور نبی ہے (اور) نیکوں میں سے ہے کہا

رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي
اے رب میرے کیونکر ہوگا میرے لڑکا جبکہ یقیناً پہنچ چکا ہے مجھے بڑھاپا اور بیوی میری

the way of Allah: He does what He pleases.'

42. He said, 'My Lord, appoint a token for me.' He replied, 'Thy token shall be that thou shalt not speak to men for three days except by signs. And remember thy Lord much and glorify Him in the evening and in the early morning.'

R. 5.

43. And *remember* when the angels said, 'O Mary, Allah has chosen thee and purified thee and chosen thee above the women of all peoples.

44. 'O Mary, be obedient to thy Lord and prostrate thyself and worship *God alone* with those who worship.'

45. This is of the tidings of things unseen which We reveal to thee. And thou wast not with them when they cast their arrows, as to which of them should be the guardian of Mary, nor wast thou with them when they disputed with one another.

46. When the angels said, 'O Mary, Allah gives thee glad tidings of a word from Him; his name *shall be* the Messiah, Jesus, son of Mary, honoured in this world and in the next, and of those who are granted nearness *to God;*

47. 'And he shall speak to the people in the cradle and when of middle age, and

عَاقِرٌ ۖ قَالَ كَذٰلِكَ اللّٰهُ يَفْعَلُ مَا يَشَاءُ ﴿٤١﴾ قَالَ رَبِّ

بانجھ ہے فرمایا اسی طرح اللہ کرتا ہے جو چاہتا ہے اس نے کہا اے رب میرے

اجْعَلْ لِّيْٓ اٰيَةً ۖ قَالَ اٰيَتُكَ اَلَّا تُكَلِّمَ النَّاسَ ثَلٰثَةَ

بنا میرے لیے کوئی نشان فرمایا نشان تیرا یہ ہے کہ نہ بولے گا تو لوگوں سے تین

اَيَّامٍ اِلَّا رَمْزًا ۖ وَاذْكُرْ رَّبَّكَ كَثِيْرًا وَّسَبِّحْ بِالْعَشِيِّ

دن مگر اشارہ سے اور یاد کر اپنے رب کو بہت اور تسبیح کر شام

وَالْاِبْكَارِ ﴿٤٢﴾ وَاِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ اِنَّ اللّٰهَ

اور صبح اور جب کہا فرشتوں نے اے مریم یقیناً اللہ نے

اصْطَفٰىكِ وَطَهَّرَكِ وَاصْطَفٰىكِ عَلٰى نِسَاءِ الْعٰلَمِيْنَ ﴿٤٣﴾

چن لیا ہے تجھے اور پاک کیا ہے تجھے اور برگزیدہ کیا ہے تجھے عورتوں پر تمام دنیا کی

يٰمَرْيَمُ اقْنُتِيْ لِرَبِّكِ وَاسْجُدِيْ وَارْكَعِيْ مَعَ الرّٰكِعِيْنَ ﴿٤٤﴾

اے مریم فرمانبردار ہو جا اپنے رب کے لیے اور سجدہ کر اور رکوع کر ساتھ رکوع کرنے والوں کے

ذٰلِكَ مِنْ اَنْۢبَاءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ ۖ وَمَا كُنْتَ

یہ خبروں سے ہے غیب کی ہم وحی کرتے ہیں جسے طرف تیری اور نہیں تھا تو

لَدَيْهِمْ اِذْ يُلْقُوْنَ اَقْلَامَهُمْ اَيُّهُمْ يَكْفُلُ مَرْيَمَ

پاس ان کے جبکہ ڈالتے تھے وہ قلمیں اپنی کہ کون ان میں سے متکفل ہو مریم کا

وَمَا كُنْتَ لَدَيْهِمْ اِذْ يَخْتَصِمُوْنَ ﴿٤٥﴾ اِذْ قَالَتِ الْمَلٰٓئِكَةُ

اور نہ تھا پاس ان کے جب جھگڑتے تھے وہ اور جب کہا فرشتوں نے

يٰمَرْيَمُ اِنَّ اللّٰهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ۖ اسْمُهُ الْمَسِيْحُ

اے مریم یقیناً اللہ بشارت دینے والا ہے تجھے ایک کلمہ کی اپنی طرف سے نام جس کا مسیح

عِيْسَى ابْنُ مَرْيَمَ وَجِيْهًا فِي الدُّنْيَا وَالْاٰخِرَةِ وَمِنَ

عیسیٰ بیٹا مریم کا ہے وجاہت والا دنیا میں اور آخرت میں اور

الْمُقَرَّبِيْنَ ﴿٤٦﴾ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَّمِنَ

مقربین میں سے ہے اور کلام کرے گا لوگوں سے پنگھوڑے میں اور ادھیڑ ہو کر اور

he shall be of the righteous.'

48. She said, 'My Lord, how shall I have a son, when no man has touched me?' He said, "Such is *the way of* Allah, He creates what He pleases. When He decrees a thing, He says to it, 'Be!' and it is.

49. "And He will teach him the Book and the Wisdom and the Torah and the Gospel;

50. "And *will make him* a Messenger to the children of Israel (to say): 'I come to you with a Sign from your Lord, *which is*,

that I will fashion out for you *a creation* out of clay after the manner of a bird, then I will breathe into it *a new spirit* and it will become a soaring being by the command of Allah; and I will heal the night-blind and the leprous, and I will quicken the dead, by the command of Allah; and I will announce to you what you will eat and what you will store up in your houses. Surely, therein is a Sign for you, if you be believers.

51. 'And *I come* fulfilling that which is before me, namely, the Torah; and to allow you some of that which was forbidden you; and I come to you with a Sign from your Lord; so fear Allah and obey me.

الصّٰلِحِيْنَ ﴿٤٧﴾ قَالَتْ رَبِّ اَنّٰى يَكُوْنُ لِيْ وَلَدٌ وَّلَمْ يَمْسَسْنِيْ
نیکوں میں سے کہا اس نے اے رب میرے کیونکر ہوگا میرے لیے بچہ حالانکہ نہیں چھوا مجھے

بَشَرٌ ۚ قَالَ كَذٰلِكِ اللّٰهُ يَخْلُقُ مَا يَشَآءُ ۚ اِذَا قَضٰى
کسی انسان نے کہا اسی طرح اللہ پیدا کرتا ہے جو چاہتا ہے جب وہ فیصلہ کرتا ہے

اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿٤٨﴾ وَيُعَلِّمُهُ الْكِتٰبَ
کسی معاملہ کا تو صرف کہتا ہے اُسے ہوجا پس وہ ہوجاتا ہے اور سکھائے گا اُسے لکھنا

وَالْحِكْمَةَ وَالتَّوْرٰىةَ وَالْاِنْجِيْلَ ﴿٤٩﴾ وَرَسُوْلًا اِلٰى بَنِيْٓ
اور حکمت اور تورات اور انجیل اور رسول ہوگا طرف بنی

اِسْرَآءِيْلَ ۙ اَنِّيْ قَدْ جِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ ۙ اَنِّيْٓ
اسرائیل کی کہ یقیناً میں ضرور لایا ہوں تمہارے پاس نشان طرف سے رب کے تمہارے کہ یقیناً

اَخْلُقُ لَكُمْ مِّنَ الطِّيْنِ كَهَيْـَٔةِ الطَّيْرِ فَاَنْفُخُ فِيْهِ
میں بناتا ہوں تمہارے لیے کیچڑ سے مانند شکل پرند کی پھر پھونکتا ہوں اس میں

فَيَكُوْنُ طَيْرًا بِاِذْنِ اللّٰهِ ۚ وَاُبْرِئُ الْاَكْمَهَ وَالْاَبْرَصَ وَ
پھر ہوجاتا ہے اُڑنے والا ساتھ اذن کے اللہ کے اور تندرست کرتا ہوں نابینا کو اور برص والے کو اور

اُحْيِ الْمَوْتٰى بِاِذْنِ اللّٰهِ ۚ وَاُنَبِّئُكُمْ بِمَا تَاْكُلُوْنَ وَمَا
زندہ کرتا ہوں مُردوں کو ساتھ حکم اللہ کے اور بتاتا ہوں تمہیں جو کھاتے ہو تم اور جو

تَدَّخِرُوْنَ ۙ فِيْ بُيُوْتِكُمْ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لَّكُمْ اِنْ
ذخیرہ بناتے ہو تم اپنے گھروں میں یقیناً اس میں البتہ نشان ہے تمہارے لیے اگر

كُنْتُمْ مُّؤْمِنِيْنَ ﴿٥٠﴾ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ
ہو تم مومن اور مصدق ہوں اس کا جو پہلے ہے میرے یعنی

التَّوْرٰىةِ وَلِاُحِلَّ لَكُمْ بَعْضَ الَّذِيْ حُرِّمَ عَلَيْكُمْ وَ
تورات اور تاکہ حلال کروں تمہارے لیے بعض وہ جو حرام کیا گیا تم پر اور

جِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ ۣ فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ﴿٥١﴾
لایا ہوں تمہارے پاس نشان طرف سے تمہارے رب کی پس ڈرو اللہ سے اور اطاعت کرو میری

إِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوْهُ ۚ هٰذَا صِرَاطٌ

مُّسْتَقِيْمٌ ﴿٥٢﴾ فَلَمَّآ اَحَسَّ عِيْسٰى مِنْهُمُ الْكُفْرَ قَالَ مَنْ

اَنْصَارِيْٓ اِلَى اللّٰهِ ۚ قَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللّٰهِ ۚ

اٰمَنَّا بِاللّٰهِ ۚ وَاشْهَدْ بِاَنَّا مُسْلِمُوْنَ ﴿٥٣﴾ رَبَّنَآ اٰمَنَّا بِمَآ

اَنْزَلْتَ وَاتَّبَعْنَا الرَّسُوْلَ فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ﴿٥٤﴾ وَ

مَكَرُوْا وَمَكَرَ اللّٰهُ ۚ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ﴿٥٥﴾ اِذْ قَالَ

الثلثة

52. 'Surely, Allah is my Lord and your Lord; so worship Him: this is the right path.' "

53. And when Jesus perceived their disbelief, he said, 'Who will be my helpers in the cause of Allah?' The disciples answered, 'We are the helpers of Allah. We have believed in Allah. And bear thou witness that we are obedient.

54. 'Our Lord, we believe in that which Thou hast sent down and we follow this Messenger. So write us down among those who bear witness.'

·55. And they planned, and Allah *also* planned; and Allah is the Best of planners.

RECITATION OF THE HOLY QUR'ĀN

عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ لِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: اِقْرَاْ عَلَيَّ الْقُرْاٰنَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! اَقْرَاُ عَلَيْكَ وَعَلَيْكَ اُنْزِلَ قَالَ: اِنِّيْ اُحِبُّ اَنْ اَسْمَعَهٗ مِنْ غَيْرِيْ ـ فَقَرَاْتُ عَلَيْهِ سُوْرَةَ النِّسَآءِ حَتّٰى جِئْتُ اِلٰى هٰذِهِ الْاٰيَةِ ' فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍۭ بِشَهِيْدٍ وَجِئْنَا بِكَ عَلٰى هٰٓؤُلَآءِ شَهِيْدًا قَالَ: حَسْبُكَ الْاٰنَ فَالْتَفَتُّ اِلَيْهِ فَاِذَا عَيْنَاهُ تَذْرِفَانِ ـ

Ḥaḍrat Ibn Mas'ūd[ra] relates: The Holy Prophet[sa] asked me to recite the Qur'ān to him. I said: "Messenger[sa] of Allāh, shall I recite the Qur'ān to you, whereas it is you to whom it has been revealed? He[sa] said: 'I like to hear it recited by another.' So I recited to him a portion from *Sūrah Al-Nisā'* till I came to the verse:

فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍۭ بِشَهِيْدٍ وَّجِئْنَا بِكَ عَلٰى هٰٓؤُلَآءِ شَهِيْدًا ۝

fakaifa idhā ji'nā min kulli ummatim bi shahīdiñwwa ji'nā bika 'alā hā ulā'ai shahīda

And *how will it fare with them* when We shall bring a witness from every people, and shall bring thee as a witness against these! (4:42)'

when he[sa] said: 'That is enough for now.' " I looked at him and saw that his eyes were running.

(Bukhārī bāb ḥusnaṣṣaut bilqirā' Muslim)

CHAPTER 4

AL-NISĀ'
(Revealed after Hijrah)

Date of Revelation and Context

This *Sūrah* is appropriately entitled Al-Nisā', (The Women) because it deals chiefly with the rights and responsibilities of women and also with their status and position in society. It was revealed at Medīna between the third and fifth year of Hijrah after the Battle of Uḥud and it mainly deals with the subject of widows and orphans who were left behind in large numbers after the battle. Muslims and European scholars are all agreed on this point. Noldeke, the great German Orientalist, however, is inclined to place some of its verses among the Meccan revelations, because, according to him in those verses "the Jews are referred to in a friendly spirit", as they had not yet come into conflict with Muslims. Wherry thinks that the words "O people" in the verse 134 shows that at least this verse was revealed at Mecca because this form of address has been exclusively used in the Meccan *Sūrahs*. But to say that because a certain verse uses the expression "O people" it must, in spite of all evidence to the contrary, belongs to the Meccan period is a mere assertion. The fact is that because at Mecca the number of believers was very small and they had not yet been welded into a distinct and separate community and very few commandments of the *Shariyy'ah* had been revealed, the Meccans believers and disbelievers were all addressed together by the words "O people". But as after the Emigration of the Holy Prophet to Medīna the commandments of the *Shari'yyah* came thick and fast and an organized community of believers, quite distinct and separate from the disbelievers, had come into existence, they were addressed as "O Ye who believe." But where the address is general, applying both to believers and non-believers, the expression "O people" has been used.

The connection of the *Sūrah* with the previous Chapter consists in the fact that in the former *Sūrah* one of the principal subjects dealt with was the Battle of Uḥud while this *Sūrah* deals with the various problems to which that battle gave rise. The *Sūrah* also sheds a flood of light on the evil designs and machinations of the Jews and the Hypocrites of Medīna who, after the Battle of Uḥud, seeing that Islām was gaining great power in the land, mustered all their resources to make a last effort to destroy it root and branch. In a way also the *Sūrah* constitutes an extension of the subject matter of the preceding *Sūrah* in that it demolishes the basic Christian doctrine of Atonement, and establishes that Jesus did not die on the Cross.

Summary of Subject-Matter

As in Āl 'Imrān, the Christian basic doctrines constitute one of the main theme of

this *Sūrah* also. But in this *Sūrah* greater space has been assigned to a comparison of the detailed teachings of the two religions - Islām and Christianity - with special reference to the progress and domination of Christianity in the Latter Days. As in the Latter Days, Christian writers and speakers were to profess and proclaim loudly that Islām had degraded women by giving her a much lower status than man, this *Sūrah* largely deals with the problems concerning females, and a cursory glance over the Qur'anic teaching about women establishes the fact that even in this respect Islāmic teachings are far superior to those of Christianity. And as the subject of orphans is intimately connected with that of women, it has also received special mention in this *Sūrah* which is the first revelation to safeguard their rights and those of women. Women have not only been given all the rights to which they are legitimately entitled, particularly the right of inheritance, but have also been declared to be the sole masters and arbiters of their property. The second main topic dealt with in this *Sūrah* is that of the hypocrisy. As in the Letter Days Christianity was to gain a world-wide predominance and a large number of Muslims were to live under Christian Governments and, as a result of their subjugation by Christian rulers and their fear of Christian criticism of Islām they were to adopt hypocritical attitude towards their own faith, the subject of hypocrisy has also been treated in this *Sūrah* along with that of women, and light is thrown on the depths to which a hypocrite can sink morally and spiritually. The hypocrites are warned that shame and abasement would seize them because they fear men more than their Creator. Towards its end the *Sūrah* sheds some light on the subject of Jesus's crucifixion and it is emphatically stated and convincingly established that the belief that Jesus died on the Cross is utterly false and unfounded. Like other human beings he died a natural death, and this false doctrine is belied by proven facts of history, and even the Gospels lend no support to it. The *Sūrah* closes with a brief reversion to the subject of *Kalālah* in order to draw attention to the spiritual heirlessness of Jesus who in a sense was *Kalālah* inasmuch as he left no spiritual successor. Prophethood having been transferred from the House of Israel to that of Ishmael.

AL-NISĀ

(Revealed after Hijra)

1. In the name of Allah, the Gracious, the Merciful.

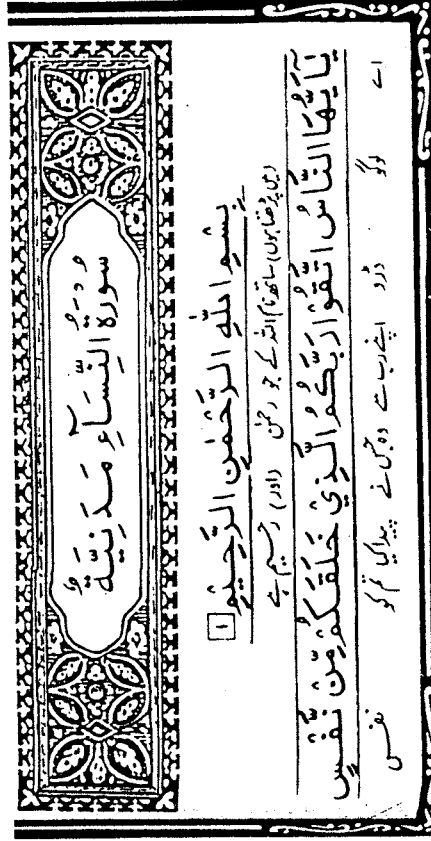
2. O ye people! fear your Lord, Who created you from a single soul and created

سُوْرَةُ النِّسَآءِ مَدَنِيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

(میں پڑھتا ہوں) ساتھ نام اللہ کے جو رحمٰن (اور) رحیم ہے

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ

اے لوگو ڈرو اپنے رب سے وہ جس نے پیدا کیا تم کو نفس

therefrom its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and *fear Him particularly respecting* ties of relationship. Verily, Allah watches over you.

3. And give to the orphans their property and exchange not the bad for the good, and devour not their property with your own. Surely, it is a great sin.

4. And if you fear that you will not be fair in dealing with the orphans, then marry of women as may be agreeable to you, two, or three, or four; and if you fear you will not deal justly, then *marry only* one or what your right hands possess. That is the nearest *way* for you to avoid injustice.

5. And give the women their dowries willingly. But if they, of their own pleasure, remit to you a part thereof, then enjoy it as something pleasant and wholesome.

6. And give not to the foolish your property which Allah has made for you a means of support; but feed them therewith and clothe them and speak to them words of kind advice.

وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا

واحد سے اور پیدا کی اس (کی جنس) سے بیوی اس کی اور پھیلائے ان دونوں سے مرد بہت سے

وَّنِسَآءً ۚ وَاتَّقُوا اللّٰهَ الَّذِيْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ؕ

اور عورتیں اور ڈرو اللہ سے وہ جو کہ تم آپس میں سوال کرتے ہو واسطے سے اسکے اور (ڈرو) رحموں (کی حقوق تلفی) سے

اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ۝٢ وَاٰتُوا الْيَتٰمٰۤى اَمْوَالَهُمْ

یقیناً اللہ ہے تم پر نگران اور دو یتیموں کو مال ان کے

وَلَا تَتَبَدَّلُوا الْخَبِيْثَ بِالطَّيِّبِ ۪ وَلَا تَاْكُلُوْۤا اَمْوَالَهُمْ

اور نہ بدلے میں دو بُری چیز عوض میں اچھی چیز کے اور نہ کھاؤ مال ان کے

اِلٰۤى اَمْوَالِكُمْ ؕ اِنَّهٗ كَانَ حُوْبًا كَبِيْرًا ۝٣ وَاِنْ خِفْتُمْ اَلَّا

(ملا کر) ساتھ اپنے مالوں کے یقیناً یہ ہے گناہ بڑا اور اگر ڈرو تم کہ نہ

تُقْسِطُوْا فِى الْيَتٰمٰى فَانْكِحُوْا مَا طَابَ لَكُمْ مِّنَ النِّسَآءِ

انصاف کروگے تم یتیم لڑکیوں میں تو نکاح کرو جو پسند ہوں تمہیں عورتوں میں سے

مَثْنٰى وَثُلٰثَ وَرُبٰعَ ۚ فَاِنْ خِفْتُمْ اَلَّا تَعْدِلُوْا فَوَاحِدَةً

دو دو اور تین تین اور چار چار پھر اگر ڈرو تم کہ نہ عدل کروگے تو ایک ہی (کرو)

اَوْ مَا مَلَكَتْ اَيْمَانُكُمْ ؕ ذٰلِكَ اَدْنٰۤى اَلَّا تَعُوْلُوْا ۝٤ وَاٰتُوا

یا وہ (کرو) کہ مالک ہوئے (جسکے) داہنے ہاتھ تمہارے (یعنی لونڈیوں سے) یہ بات زیادہ قریب ہے کہ نہ بے انصافی کرو تم اور دو

النِّسَآءَ صَدُقٰتِهِنَّ نِحْلَةً ؕ فَاِنْ طِبْنَ لَكُمْ عَنْ شَىْءٍ

عورتوں کو مہر ان کے دلی خوشی سے پھر اگر وہ چھوڑ دیں تمہارے لیے کچھ

مِّنْهُ نَفْسًا فَكُلُوْهُ هَنِيْٓـًٔا مَّرِيْٓـًٔا ۝٥ وَلَا تُؤْتُوا السُّفَهَآءَ

اس میں سے دل سے تو کھاؤ اُسے رچتا پچتا اور نہ دو کم سمجھوں کو

اَمْوَالَكُمُ الَّتِىْ جَعَلَ اللّٰهُ لَكُمْ قِيٰمًا وَّارْزُقُوْهُمْ

مال اپنے کہ جنہیں بنایا اللہ نے تمہارے لیے قیام کا ذریعہ اور کھلاؤ ان کو

فِيْهَا وَاكْسُوْهُمْ وَقُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا ۝٦ وَابْتَلُوا

اس میں سے اور پہناؤ ان کو اور کہو ان کو بات مناسب اور آزماتے رہو

الْيَتٰمٰى حَتّٰى إِذَا بَلَغُوا النِّكَاحَ ۚ فَإِنْ آنَسْتُمْ مِّنْهُمْ

یتیموں کو یہانتک کہ جب وہ پہنچ جاویں نکاح (کی عمر) کو پھر اگر دیکھو تم انکی طرف سے

رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۚ وَلَا تَأْكُلُوهَا إِسْرَافًا

درستی تو سونپ دو طرف ان کی مال ان کے اور نہ کھاؤ وہ (مال) فضول خرچی کے طور پر

وَّبِدَارًا أَنْ يَّكْبَرُوا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَ

اور جلدی جلدی کہ وہ بڑے ہوجاویں گے اور جو ہو دولتمند تو چاہیئے کہ بچے (مال کھانے سے) اور

مَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ

جو ہو ضرورتمند تو چاہیئے کہ کھاوے مناسب طور پر پھر جب سونپ دو تم

إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ ۚ وَكَفٰى بِاللّٰهِ حَسِيبًا ﴿٦﴾

طرف ان کی مال ان کے تو گواہ کرلو اس پر اور کافی ہے اللہ حساب لینے والا

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدٰنِ وَالْأَقْرَبُونَ ۪

مردوں کے لیے حصہ ہے اس سے جو چھوڑا والدین اور رشتہ داروں نے

وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدٰنِ وَالْأَقْرَبُونَ

اور عورتوں کے لیے حصہ ہے جو چھوڑا والدین اور رشتہ داروں نے

مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ﴿٧﴾ وَإِذَا حَضَرَ

اس سے جو کم ہوا یا زیادہ حصہ ہے مقررہ اور جب حاضر ہوں

الْقِسْمَةَ أُولُوا الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِينُ فَارْزُقُوهُمْ

تقسیم میں رشتہ دار اور یتیم اور مسکین تو کھلاؤ ان کو

مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٨﴾ وَلْيَخْشَ الَّذِينَ لَوْ

اس (ترکہ) سے اور کہو ان کو بات مناسب اور چاہیئے کہ ڈریں (تقسیم کرنیوالے) لوگ کہ اگر

تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعٰفًا خَافُوا عَلَيْهِمْ

چھوڑ جاویں وہ پیچھے اپنے اولاد کمزور تو ان کو خوف ہو ان کے متعلق

فَلْيَتَّقُوا اللّٰهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾ إِنَّ الَّذِينَ

بس چاہیئے کہ ڈریں اللہ سے اور چاہیئے کہ کہیں بات مضبوط یقیناً جو لوگ

7. And prove the orphans until they attain *the age of* marriage; then, if you find in them sound judgment, deliver to them their property; and devour it not in extravagance and haste against their growing up. And whoso is rich, let him abstain; and whoso is poor, let him eat *thereof* with equity. And when you deliver to them their property, then call witnesses in their presence. And Allah is sufficient as a Reckoner.

8. For men is a share of that which parents and near relations leave; and for women is a share of that which parents and near relations leave, whether it be little or much—a determined share.

9. And when *other* relations and orphans and the poor are present at the division *of heritage*, give them *something* therefrom and speak to them words of kindness.

10. And let those fear *God* who, if they should leave behind them their own weak offspring, would be anxious for them. Let them, therefore, fear Allah and let them say the right word.

11. Surely, they who devour the property of orphans unjustly, only swallow fire into their bellies, and they shall burn in a blazing fire.

R. 2.

12. Allah commands you concerning your children: a male shall have as much as the share of two females; but if there be females *only, numbering* more than two, then they shall have two-thirds of what the *deceased* leaves; and if there be one, she shall have the half. And his parents shall have each of them a sixth of the inheritance, if he have a child; but if he have no child and his parents be his heirs, then his mother shall have a third; and if he have brothers and sisters, then his mother shall have a sixth, after *the payment of* any bequests he may have bequeathed or of debt. Your fathers and your children, you know not which of them is nearest to you in benefit. *This* fixing *of portions* is from Allah. Surely, Allah is All-Knowing, Wise.

13. And you shall have half of that which your wives leave, if they have no child; but if they have a child, then you

يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اِنَّمَا يَاْكُلُوْنَ فِيْ

کھاتے ہیں مال یتیموں کے ناحق سوائے اسکے نہیں کہ وہ کھاتے ہیں

بُطُوْنِهِمْ نَارًا ؕ وَسَيَصْلَوْنَ سَعِيْرًا ۝۱۱ يُوْصِيْكُمُ اللّٰهُ

اپنے پیٹوں میں آگ اور ضرور جلیں گے وہ آگ میں وصیت کرتا ہے تم کو اللہ

ع ۱۱/۱۲

فِيْۤ اَوْلَادِكُمْ ۗ لِلذَّكَرِ مِثْلُ حَظِّ الْاُنْثَيَيْنِ ۚ فَاِنْ كُنَّ

تمہاری اولاد کے بارہ میں کہ مرد کے لیے برابر ہے حصّہ دو عورتوں کے پھر اگر ہوں وہ

نِسَآءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَاِنْ كَانَتْ

(اولاد) عورتیں زیادہ دو سے تو ان کے لیے دو تہائی ہے اس سے جو چھوڑا اس (ماں باپ) نے اور اگر ہو وہ (بیٹی)

وَاحِدَةً فَلَهَا النِّصْفُ ؕ وَلِاَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا

ایک تو اس کے لیے نصف ہے اور واسطے اس (میت) کے ماں باپ کے (یعنی) واسطے ہر ایک کے ان میں سے

السُّدُسُ مِمَّا تَرَكَ اِنْ كَانَ لَهٗ وَلَدٌ ۚ فَاِنْ لَّمْ يَكُنْ

چھٹا حصّہ ہے اس کا جو چھوڑا اس (میت) نے اگر ہو واسطے اس (میت) کے اولاد پس اگر نہ ہو واسطے

لَّهٗ وَلَدٌ وَّوَرِثَهٗۤ اَبَوٰهُ فَلِاُمِّهِ الثُّلُثُ ۚ فَاِنْ كَانَ لَهٗۤ

اس کے اولاد اور وارث ہوں اسکے ماں باپ اسکے تو اس کی والدہ کیلئے تیسرا حصہ ہے پھر اگر ہوں اس (میت) کے

اِخْوَةٌ فَلِاُمِّهِ السُّدُسُ مِنْۢ بَعْدِ وَصِيَّةٍ يُّوْصِيْ بِهَاۤ

بھائی تو اسکی والدہ کے لیے چھٹا حصہ ہے بعد وصیت کے کہ وصیت کرے (میت) اسکی

اَوْ دَيْنٍ ؕ اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ لَا تَدْرُوْنَ اَيُّهُمْ

یا (اور) قرضہ کے باپ تمہارے اور بیٹے تمہارے نہیں جانتے تم کہ کون ان میں سے

اَقْرَبُ لَكُمْ نَفْعًا ؕ فَرِيْضَةً مِّنَ اللّٰهِ ؕ اِنَّ اللّٰهَ كَانَ

زیادہ قریب ہے تمہارے لیے نفع میں (یہ تقسیم) فرض ہے اللہ کی طرف سے یقیناً اللہ ہے

عَلِيْمًا حَكِيْمًا ۝۱۲ وَلَكُمْ نِصْفُ مَا تَرَكَ اَزْوَاجُكُمْ اِنْ

خوب جاننے والا حکمت والا اور تمہارے لیے نصف ہے جو چھوڑا تمہاری بیویوں نے اگر

لَّمْ يَكُنْ لَّهُنَّ وَلَدٌ ۚ فَاِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ

نہ ہو واسطے ان کے اولاد پس اگر ہو واسطے انکے اولاد تو واسطے تمہارے چوتھا حصہ ہے

shall have a fourth of that which they leave, after *the payment of* any bequests they may have bequeathed or of debt. And they shall have a fourth of that which you leave, if you have no child; but if you have a child, then they shall have an eighth of that which you leave, after *the payment of* any bequests you may have bequeathed or of debt. And if there be a man or a woman whose heritage is to be divided and he *or she* has neither parent nor child, and he *or she* has a brother or a sister, then each one of them shall have a sixth. But if they be more than that, then they shall be *equal* sharers in one-third, after *the payment of* any bequests which may have been bequeathed or of debt, without prejudice *to the debt*. *This is* an injunction from Allah, and Allah is All-Knowing, Forbearing.

14. These are the limits *set* by Allah; and whoso obeys Allah and His Messenger, He will make him enter Gardens through which streams flow; therein shall they abide; and that is a great triumph.

15. And whoso disobeys Allah and His Messenger and transgresses His limits, He will make him enter into Fire; therein shall he abide; and he shall have an humiliating punishment.

مِمَّا تَرَكْنَ مِنْۢ بَعْدِ وَصِيَّةٍ يُّوْصِيْنَ بِهَآ اَوْ دَيْنٍ ۚ وَ

اس کا جو چھوڑا انہوں نے بعد وصیت کے کہ وصیت کریں وہ جس کی یا قرضہ کے اور

لَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ اِنْ لَّمْ يَكُنْ لَّكُمْ وَلَدٌ ۚ فَاِنْ

واسطے ان (تمہاری بیویوں) کے چوتھا حصہ ہے اسکا جو چھوڑا تم نے اگر نہ ہو واسطے تمہارے اولاد پس

كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ مِّنْۢ بَعْدِ

اگر ہو واسطے تمہارے اولاد تو واسطے ان کے آٹھواں حصہ ہے اس کا جو چھوڑا تم نے بعد

وَصِيَّةٍ تُوْصُوْنَ بِهَآ اَوْ دَيْنٍ ۗ وَاِنْ كَانَ رَجُلٌ يُّوْرَثُ

وصیت کے کہ تم وصیت کرو جس کی یا قرضہ کے اور اگر ہو کوئی مرد جس کا کسی نے وارث ہونا

كَلٰلَةً اَوِ امْرَاَةٌ وَّلَهٗٓ اَخٌ اَوْ اُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا

ہو کلالہ یا عورت ہو (کلالہ) اور واسطے اس (کلالہ) کے ایک بھائی یا ایک بہن ہو تو واسطے ہر ایک کے ان دونوں میں سے

السُّدُسُ ۚ فَاِنْ كَانُوْٓا اَكْثَرَ مِنْ ذٰلِكَ فَهُمْ شُرَكَآءُ

چھٹا حصہ ہے پس اگر ہوں وہ (بھائی بہن) زیادہ اس سے تو وہ شریک ہوں گے

فِي الثُّلُثِ مِنْۢ بَعْدِ وَصِيَّةٍ يُّوْصٰى بِهَآ اَوْ دَيْنٍ ۙ

تیسرے حصہ میں بعد وصیت کے کہ وصیت کیجاوے جس کی یا قرضہ کے

غَيْرَ مُضَآرٍّ ۚ وَصِيَّةً مِّنَ اللّٰهِ ۗ وَاللّٰهُ عَلِيْمٌ حَلِيْمٌ ﴿١٣﴾

بغیر نقصان پہنچانے کے یہ احکام بطور وصیت کے ہیں اللہ کی طرف سے اور اللہ خوب جاننے والا ہے بردبار ہے

تِلْكَ حُدُوْدُ اللّٰهِ ۗ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ يُدْخِلْهُ

یہ حدیں ہیں اللہ کی اور جو شخص اطاعت کریگا اللہ کی اور اس کے رسول کی داخل کرے گا اُسے

جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۗ وَذٰلِكَ

باغات میں کہ بہتی ہیں نیچے جن کے نہریں رہ پڑنے والے ہیں ان (باغات) میں اور یہ

الْفَوْزُ الْعَظِيْمُ ﴿١٤﴾ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ وَيَتَعَدَّ

کامیابی ہے بڑی اور جو نافرمانی کرے گا اللہ کی اور اس کے رسول کی اور تجاوز کرے گا

حُدُوْدَهٗ يُدْخِلْهُ نَارًا خَالِدًا فِيْهَا ۪ وَلَهٗ عَذَابٌ مُّهِيْنٌ ﴿١٥﴾

حدود سے اسکی تو داخل کریگا اُسے آگ میں رہ پڑنے والا ہوگا (وہ شخص) اس میں اور واسطے اسکے عذاب ہے ذلیل کرنے والا

R. 3.

16. And those of your women who are guilty of lewdness—call to witness four of you against them; and if they bear witness, then confine them to the houses until death overtake them or Allah open for them a way.

17. And if two men from among you are guilty of it, punish them both. And if they repent and amend, then leave them alone; surely, Allah is Oft-Returning *with compassion and is* Merciful.

18. Verily, Allah undertakes to accept the repentance of only those who do evil ignorantly and then repent soon after. These are they to whom Allah turns with mercy; and Allah is All-Knowing, Wise.

19. There is no *acceptance of* repentance for those who *continue to* do evil until, when death faces one of them, he says, 'I do repent now;' nor for those who die disbelievers. It is these for whom We have prepared a painful punishment.

وَالّٰتِيْ يَأْتِيْنَ الْفَاحِشَةَ مِنْ نِّسَآئِكُمْ فَاسْتَشْهِدُوْا

اور وہ عورتیں جو کریں بے حیائی تمہاری بیویوں میں سے تو گواہ بنالو

عَلَيْهِنَّ اَرْبَعَةً مِّنْكُمْ ۚ فَاِنْ شَهِدُوْا فَاَمْسِكُوْهُنَّ فِي

ان پر چار کو اپنے (لوگوں) میں سے پس اگر وہ گواہی دیں تو روک رکھو ان (بیویوں) کو

الْبُيُوْتِ حَتّٰى يَتَوَفّٰهُنَّ الْمَوْتُ اَوْ يَجْعَلَ اللّٰهُ لَهُنَّ

گھروں میں یہاں تک کہ روح قبض کرے ان کی موت یا بنادے اللہ ان کے لیے

سَبِيْلًا ﴿١٦﴾ وَالَّذٰنِ يَأْتِيٰنِهَا مِنْكُمْ فَاٰذُوْهُمَا ۚ فَاِنْ

کوئی راستہ اور وہ دو مرد جو مرتکب ہوں اس (بےحیائی) کے تم میں سے تو تکلیف (سزا) دو ان کو پھر اگر وہ

تَابَا وَاَصْلَحَا فَاَعْرِضُوْا عَنْهُمَا ۭ اِنَّ اللّٰهَ كَانَ تَوَّابًا

توبہ کریں اور اصلاح کریں تو اعراض کرو ان سے یقیناً اللہ ہے بہت فضل سے توجہ ہونیوالا

رَّحِيْمًا ﴿١٧﴾ اِنَّمَا التَّوْبَةُ عَلَى اللّٰهِ لِلَّذِيْنَ يَعْمَلُوْنَ

بہت رحم کرنیوالا سوائے اس کے نہیں کہ (قبولیت) توبہ کی اللہ کے ذمہ ہے ان لوگوں کے لیے جو کرتے ہیں

السُّوْٓءَ بِجَهَالَةٍ ثُمَّ يَتُوْبُوْنَ مِنْ قَرِيْبٍ فَاُولٰۗىِٕكَ

بدی جہالت سے پھر وہ توبہ کرلیتے ہیں جلد ہی تو یہ لوگ وہ ہیں

يَتُوْبُ اللّٰهُ عَلَيْهِمْ ۭ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿١٨﴾ وَ

کہ فضل سے متوجہ ہوتا ہے اللہ ان پر اور ہے اللہ خوب جاننے والا حکمت والا اور

لَيْسَتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ ۚ حَتّٰٓى اِذَا

نہیں ہے (قبولیت) توبہ واسطے ان لوگوں کے جو کرتے ہیں بدیاں یہاں تک کہ جب

حَضَرَ اَحَدَهُمُ الْمَوْتُ قَالَ اِنِّىْ تُبْتُ الْـٰٔنَ وَلَا الَّذِيْنَ

حاضر ہوتی ہے ان میں سے کسی کو موت تو کہتا ہے کہ میں نے توبہ کی اب اور نہ واسطے ان لوگوں کے

يَمُوْتُوْنَ وَهُمْ كُفَّارٌ ۭ اُولٰۗىِٕكَ اَعْتَدْنَا لَهُمْ عَذَابًا

جو مر جاتے ہیں ایسے حال میں کہ وہ کافر ہوتے ہیں یہ لوگ وہ ہیں کہ تیار کیا ہے ہم نے ان کے لیے عذاب

اَلِيْمًا ﴿١٩﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَحِلُّ لَكُمْ اَنْ تَرِثُوا

دردناک اے لوگو جو ایمان لائے ہو نہیں جائز تمہارے لیے کہ وارث بن جاؤ تم

20. O ye who believe! it is not lawful for you to inherit women against their will; nor should you detain them wrongfully that you may take away part of that which you have given them, except that they be guilty of a flagrant evil; and consort with them in kindness; and if you dislike them, it may be that you dislike a thing wherein Allah has placed much good.

21. And if you desire to take one wife in place of another and you have given one of them a treasure, take not aught therefrom. Will you take it by lying and with manifest sinfulness?

22. And how can you take it when one of you has been alone with the other, and they (the women) have taken from you a strong covenant?

23. And marry not those women whom your fathers married, except what has already passed. It is a thing foul and hateful and an evil way.

R. 4.

24. Forbidden to you are your mothers, and your daughters, and your sisters, and your fathers' sisters, and your mothers' sisters, and brother's daughters, and

النِّسَاءَ كَرْهًا ۚ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ

عورتوں کے زبردستی اور نہ روک رکھو تم ان کو تاکہ لے جاؤ تم بعض وہ (مال)

مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ ۚ وَ

جو دیا تم نے ان کو سوائے اس (صورت) کے کہ وہ کریں بے حیائی کھلی کھلی اور

عَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ

زندگی بسر کرو ان کے ساتھ مناسب طور سے پھر اگر ناپسند کرو تم ان کو تو ہو سکتا ہے

أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿٢٠﴾ وَ

کہ ناپسند کرو تم کوئی بات اور بنا دے اللہ اس میں بہتری بہت اور

إِنْ أَرَدْتُمُ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ

اگر ارادہ کرو تم بدل لینے کا ایک بیوی کو بجائے کسی بیوی کے اور دے چکے ہو تم

إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ۚ

ایک کو ان میں سے بہت سا مال تو نہ لو تم اس سے کچھ بھی

أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا ﴿٢١﴾ وَكَيْفَ

کیا لوگے تم اسے بہتان کے طور پر اور گناہ کے طور پر (جو) کھلا کھلا (ہے) اور کس طرح

تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ

لوگے تم اسے جبکہ یقیناً مل چکا ہے بعض تمہارا ساتھ بعض کے اور وہ (تمہاری بیویاں)

مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٢٢﴾ وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ

لے چکی تم سے عہد پختہ اور نہ نکاح کرو ان سے کہ نکاح کیا تمہارے باپ دادا نے

مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَ

عورتوں سے سوائے اس کے جو پہلے ہو چکا یقیناً یہ ہے بے حیائی اور

مَقْتًا وَسَاءَ سَبِيلًا ﴿٢٣﴾ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ

ناراضگی کا سبب اور بُرا ہے راستہ حرام کی گئیں تم پر مائیں تمہاری اور

بَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ

بیٹیاں تمہاری اور بہنیں تمہاری اور پھوپھیاں تمہاری اور خالائیں تمہاری اور بیٹیاں بھائی کی

وَبَنٰتُ الْاُخْتِ وَاُمَّهٰتُكُمُ الّٰتِيْٓ اَرْضَعْنَكُمْ وَاَخَوٰتُكُمْ
اور بیٹیاں بہن کی اور تمہاری وہ مائیں جنہوں نے دودھ پلایا تم کو اور بہنیں تمہاری
مِّنَ الرَّضَاعَةِ وَاُمَّهٰتُ نِسَآئِكُمْ وَرَبَآئِبُكُمُ الّٰتِيْ فِيْ
دودھ کی اور مائیں تمہاری بیویوں کی اور تمہاری وہ ربیبہ (لڑکیاں) جو کہ
حُجُوْرِكُمْ مِّنْ نِّسَآئِكُمُ الّٰتِيْ دَخَلْتُمْ بِهِنَّ ز فَاِنْ
تمہاری گودوں میں ہیں تمہاری ان بیویوں میں سے کہ داخل ہو چکے تم جن پر پس اگر
لَّمْ تَكُوْنُوْا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ز وَحَلَآئِلُ
نہیں ہو چکے تم داخل ان پر تو نہیں کوئی گناہ تم پر اور بیویاں
اَبْنَآئِكُمُ الَّذِيْنَ مِنْ اَصْلَابِكُمْ ۙ وَاَنْ تَجْمَعُوْا بَيْنَ
تمہارے بیٹوں کی وہ جو پشت سے ہیں تمہاری اور یہ کہ اکٹھا کرو تم
الْاُخْتَيْنِ اِلَّا مَا قَدْ سَلَفَ ط اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ﴿۲۳﴾
دو بہنوں کو سوائے اس کے جو ہو چکا یقیناً اللہ ہے بہت بخشنے والا بہت رحم کرنے والا

sister's daughters, and your *foster*-mothers that have given you suck, and your foster-sisters, and the mothers of your wives, and your step-daughters, who are your wards by your wives unto whom you have gone in —but if you have not gone in unto them, there shall be no sin upon you—and the wives of your sons that are from your loins;

and *it is forbidden to you* to have two sisters together *in marriage*, except what has already passed; surely, Allah is Most Forgiving, Merciful.

وَّالْمُحْصَنٰتُ مِنَ النِّسَآءِ اِلَّا مَا مَلَكَتْ اَيْمَانُكُمْ ۚ

اور (حرام کی گئیں تم پر) خاوند والی عورتیں سوائے انکے کہ مالک ہوئے (جنکے) داہنے ہاتھ تمہارے

كِتٰبَ اللّٰهِ عَلَيْكُمْ ۚ وَاُحِلَّ لَكُمْ مَّا وَرَآءَ ذٰلِكُمْ اَنْ

(لازم پکڑو) قانون کو اللہ کے اوپر اپنے اور جائز کیا گیا واسطے تمہارے جو علاوہ ہے اس کے اس طرح پر کہ

تَبْتَغُوْا بِاَمْوَالِكُمْ مُّحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ ۚ

چاہو تم (عورتوں سے تعلق کرنا) اپنے مالوں کے ساتھ نکاح کرتے ہوئے نہ شہوت مٹاتے ہوئے

فَمَا اسْتَمْتَعْتُمْ بِهٖ مِنْهُنَّ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ

پھر جو (عورت کر) فائدہ اٹھایا تم نے اس سے ان (عورتوں) میں سے تو دو ان کو مہر ان کے

فَرِيْضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا تَرٰضَيْتُمْ بِهٖ

مقرر شدہ اور نہیں کوئی گناہ تم پر اس بات میں کہ آپس میں راضی ہوئے تم جس (بات) پر

مِنْۢ بَعْدِ الْفَرِيْضَةِ ۚ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ﴿۲۵﴾ وَ

بعد مقررہ (مہر) کے یقیناً اللہ ہے خوب جاننے والا حکمت والا

مَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا اَنْ يَّنْكِحَ الْمُحْصَنٰتِ

اور جو نہ طاقت رکھے تم میں سے دولت کے لحاظ سے کہ نکاح کرے آزاد

الْمُؤْمِنٰتِ فَمِنْ مَّا مَلَكَتْ اَيْمَانُكُمْ مِّنْ فَتَيٰتِكُمُ

مومن عورتوں سے تو ان میں سے (نکاح کرو) کہ مالک ہوئے (جن) کے داہنے ہاتھ تمہارے اپنی لونڈیوں سے

الْمُؤْمِنٰتِ ۚ وَاللّٰهُ اَعْلَمُ بِاِيْمَانِكُمْ ۚ بَعْضُكُمْ مِّنْ

جو مومن ہیں اور اللہ خوب جانتا ہے تمہارے ایمان کو بعض تمہارے

بَعْضٍ ۚ فَانْكِحُوْهُنَّ بِاِذْنِ اَهْلِهِنَّ وَاٰتُوْهُنَّ اُجُوْرَهُنَّ

بعض سے ہیں پس نکاح کرو ان (لونڈیوں) سے باجازت انکے مالکوں کے اور دو ان کو مہر ان کے

بِالْمَعْرُوْفِ مُحْصَنٰتٍ غَيْرَ مُسٰفِحٰتٍ وَّلَا مُتَّخِذٰتِ

مناسب طریق سے جبکہ وہ نکاح کرنے والیاں ہوں نہ شہوت مٹانے والیاں اور نہ بنانے والیاں

اَخْدَانٍ ۚ فَاِذَاۤ اُحْصِنَّ فَاِنْ اَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ

چھپے دوست پھر جب ان کا نکاح ہو جائے تو اگر وہ کریں کوئی بے حیائی تو ان پر

25. And *forbidden to you are* married women, except such as your right hands possess. This has Allah enjoined on you. And allowed to you are those beyond that, that you seek *them* by means of your property, marrying them properly and not committing fornication. And for the benefit you receive from them, give them their dowries, as fixed, and there shall be no sin for you in anything you mutually agree upon, after the fixing *of the dowry*. Surely, Allah is All-Knowing, Wise.

26. And whoso of you cannot afford to marry free, believing women, *let him* marry what your right hands possess, namely, your believing handmaids. And Allah knows your faith best; you are *all* one from another; so marry them with the leave of their masters and give them their dowries according to what is fair, they being chaste, not committing fornication, nor taking secret paramours. And if, after they are married, they are guilty of lewdness, they shall have half the punishment prescribed

for free women. This is for him among you who fears lest he should commit sin. And that you restrain yourselves is better for you; and Allah is Most Forgiving, Merciful.

R. 5.

27. Allah desires to make clear to you, and guide you to, the paths of those before you, and to turn to you in mercy. And Allah is All-Knowing, Wise.

28. And Allah wishes to turn to you in mercy, but those who follow *their* low desires wish that you should stray far away.

29. Allah desires to lighten your burden, for man has been created weak.

30. O ye who believe! devour not your property among yourselves by unlawful means, except that *you earn* by trade with mutual consent. And kill not yourselves. Surely, Allah is Merciful to you.

31. And whosoever does that by way of transgression and injustice, We shall cast him into Fire; and that is easy with Allah.

نِصْفُ مَا عَلَى الْمُحْصَنٰتِ مِنَ الْعَذَابِ ۚ ذٰلِكَ لِمَنْ
نصف اس (سزا) کا ہے جو آزاد عورتوں پر سزا ہے یہ (لونڈیوں سے نکاح کی اجازت) اس
خَشِيَ الْعَنَتَ مِنْكُمْ ۚ وَاَنْ تَصْبِرُوْا خَيْرٌ لَّكُمْ ۚ وَاللّٰهُ
کیلئے ہے جسے خوف ہو بدکاری کا تم میں سے اور یہ کہ صبر کرو بہتر ہے تمہارے لیے اور اللہ بہت
غَفُوْرٌ رَّحِيْمٌ ﴿۲۶﴾ يُرِيْدُ اللّٰهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ
بخشنے والا بہت رحم کرنیوالا ہے چاہتا ہے اللہ کہ کھول کر بیان کرے واسطے تمہارے اور ہدایت دے تم کو
سُنَنَ الَّذِيْنَ مِنْ قَبْلِكُمْ وَيَتُوْبَ عَلَيْكُمْ ۚ وَاللّٰهُ
طریقوں کی ان لوگوں کے جو پہلے تھے تم سے اور فضل سے متوجہ ہو تم پر اور اللہ
عَلِيْمٌ حَكِيْمٌ ﴿۲۷﴾ وَاللّٰهُ يُرِيْدُ اَنْ يَّتُوْبَ عَلَيْكُمْ ۫ وَ
خوب جاننے والا ہے حکمت والا ہے اور اللہ چاہتا ہے کہ فضل سے متوجہ ہو تم پر اور
يُرِيْدُ الَّذِيْنَ يَتَّبِعُوْنَ الشَّهَوٰتِ اَنْ تَمِيْلُوْا مَيْلًا
چاہتے ہیں وہ لوگ جو پیروی کرتے ہیں خواہشات کی کہ جھک جاؤ تم جھک جانا
عَظِيْمًا ﴿۲۸﴾ يُرِيْدُ اللّٰهُ اَنْ يُّخَفِّفَ عَنْكُمْ ۚ وَخُلِقَ
بہت چاہتا ہے اللہ کہ ہلکا کرے (بوجھ) تم سے اور پیدا کیا گیا ہے
الْاِنْسَانُ ضَعِيْفًا ﴿۲۹﴾ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْۤا
انسان ضعیف اے لوگو جو ایمان لائے ہو نہ کھاؤ
اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ اِلَّاۤ اَنْ تَكُوْنَ تِجَارَةً
مال اپنے آپس میں ناجائز طور پر سوائے اس کے کہ ہو تجارت
عَنْ تَرَاضٍ مِّنْكُمْ ۫ وَلَا تَقْتُلُوْۤا اَنْفُسَكُمْ ۚ اِنَّ اللّٰهَ
رضامندی سے تمہاری اور نہ قتل کرو اپنے تئیں یقیناً اللہ
كَانَ بِكُمْ رَحِيْمًا ﴿۳۰﴾ وَمَنْ يَّفْعَلْ ذٰلِكَ عُدْوَانًا وَّ
ہے تم پر بہت رحم کرنیوالا اور جو شخص کرے گا ایسا زیادتی سے اور
ظُلْمًا فَسَوْفَ نُصْلِيْهِ نَارًا ۚ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ
ظلم سے تو ضرور ہم داخل کریں گے اُسے آگ میں اور ہے یہ اللہ پر

32. If you keep away from the more grievous of the things which are forbidden you, We will remove from you your *minor* evils and admit you to a place of great honour.

33. And covet not that whereby Allah has made some of you excel others. Men shall have a share of that which they have earned, and women a share of that which they have earned. And ask Allah of His bounty. Surely, Allah has perfect knowledge of all things.

34. And to every one We have appointed heirs to what the parents and the relations leave, and *also* those with whom your oaths have ratified a contract. So give them their portion. Surely, Allah watches over all things.

يَسِيرًا ﴿٣١﴾ إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ

آسان اگر بچو تم بڑے گناہوں سے کہ روکا جاتا ہے تم کو جن سے

نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا ﴿٣٢﴾

ہم دُور کریں گے تم سے بدیاں تمہاری اور ہم داخل کریں گے تم کو گھر عزت والے میں

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ

اور نہ آرزو کرو تم اسکی کہ فضیلت دی اللہ نے اس کے ذریعہ تمہارے بعض کو بعض پر

لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ

مردوں کے لیے حصہ ہے اس سے جو کمایا انہوں نے اور عورتوں کے لیے حصہ ہے

مِمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ

اس سے جو کمایا انہوں نے اور مانگو اللہ سے فضل اس کا یقیناً اللہ

كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٣﴾ وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا

ہے ہر بات کو خوب جاننے والا اور ہر ایک کے لیے ہیں بنائے ہم نے وارث اس (مال) کے

تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ

جو چھوڑا والدین اور رشتہ داروں نے اور وہ جن سے تعلق قائم کیا

أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ

تمہاری قسموں نے تو دو ان کو حصہ ان کا یقیناً اللہ ہے

كُلِّ شَيْءٍ شَهِيدًا ﴿٣٤﴾ الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا

ہر بات پر نگران مرد نگران ہیں عورتوں پر اس لیے کہ

CHAPTER 5

AL-MĀ'IDAH
(Revealed after Hijrah)

Date of Revelation

According to Commentators of the Qur'ān this *Sūrah* belongs to the Medinite period. Ā'ishah reported by Hākim and Imām Aḥmad to have said that this is the last *Sūrah* which was revealed to the Holy Prophet. Taking into consideration all the revelation data one is inevitably led to the conclusion that the *Sūrah* was revealed in the last years of the Holy Prophet's ministry and some of its verses were actually among last to be revealed. Though Imām Aḥmad says on the authority of 'Asmā', daughter of Yazīd, that whole of this *Sūrah* was revealed together, it seems that because a major portion of it was revealed at one time, the whole of it came to be regarded as having been revealed at the same time. This is why perhaps Rodwell has assigned the *Sūrah* the last place in order of revelation.

Subject-Matter

The *Sūrah,* like *Sūrah* Āl 'Imrān and Al-Nisā', deals mainly with Christian doctrines and particularly denounces the doctrine that the Law is curse. It opens with the injunction that all covenants must be fulfilled and that it was necessary to lay down laws as to what is lawful and what is unlawful. It further claims that the Qur'ān has laid down ordinances bearing upon man's complete moral and spiritual development, and it is in this respect that the Qur'ān constitutes the final and irrevocable Divine Law for all mankind. This claim of the Qur'ān is embodied in the fourth verse of the *Sūrah,* which also implies that because the Law is most essential for the spiritual guidance of man and his moral development, it is wrong to regard it as a curse. The verse further hints that when the eating of the meat offered to idols and of blood and of strangled animals was forbidden to Christians and this commandment constituted an ordinance of the Law (The Acts 15:20. 29), they could not take exception to the Law and condemn it as a curse. The *Sūrah* proceeds to lay down Islāmic commandments with regard to eatables and enjoins that they should be *Ḥalāl,* i.e., allowed by the Law and *Ṭayyib* (pure), i.e., their use should in no way contravene or offend against medical or hygienic regulations. Islām, alone of all religions, while laying down ordinances regarding lawful and unlawful things, has pointed out the nice distinction between what is only lawful and what is both lawful and pure. Next, it is stated that the Jews and the Christians broke God's covenants and disregarded and defied Divine commandments which led to their moral and spiritual ruin and brought disgrace and humiliation on them. But they could now rehabilitate themselves into Divine favor by accepting the Holy Prophet. Christians are further warned that at first by deifying Jesus they caused the wrath of God to come down upon them and that now they have become jealous of the Holy Prophet because God has chosen him for His favors. This jealous

attitude of theirs towards the Holy Prophet resembles that of Cain towards Abel. The *Sūrah* proceeds to state that while Jews and Christians lose no opportunity to oppose Islām, they themselves have become so depraved as to have ceased to act upon their own religious Scriptures and are increasingly becoming ignorant of the teachings of their own religions. They are told that if they do not see their way to accepting Islām they should at least follow their own Scriptures and abide by their own Law. But if, owing to the political supremacy of Islām they have sometimes to seek the judgement of the Islāmic Government, that judgement will and must inevitably be according to the Qur'ānic Law. Then attention of the Muslims is drawn to the great change that has come over their political position and they are told that as the power of the infidels has been finally broken and Christians now are to be the principal enemies, and Jews in spite of their enmity towards Christianity, are to side with Christians, they (Muslims) should be on their guard against both of them. Some light is then shed on the stratagems and machinations employed by the enemies of Islām to turn Muslims away from their Faith and to lower in their estimation. After this, importance of the preaching of Islām is impressed upon Muslims. They are told that the one real method effectively to defeat the activities of Jews and Christians is to preach the Message of Islām to them and to bring home to them its truth from their own Scriptures. It should also be made clear to them that now their salvation lies in Islām and, that their idolatrous beliefs are false, particularly the doctrine that Jesus was son of God. Similarly, mention is made of Jews who, by opposing and persecuting the two great Prophets - David and Jesus - incurred God's displeasure. Their attention is drawn to their past faults and failings, and Christians being more amenable to accepting the commandments about what is lawful and what is unlawful; commandments about oaths; about the use of wine and games of chance and about hunting; and also commandments regarding criticism of religion and ordinances about religious rites and ceremonies and about evidence. Last of all a somewhat detailed mention is made of the particular circumstances of Jesus's ministry, and it is shown that they closely resemble those of other Prophets of God and that therefore there was nothing of Godhead or Divinity about him and that all material progress of Christian people was due to a prayer of his. But they have made improper use of their material progress and prosperity and have succumbed to polytheistic beliefs and practices. God will, on the Day of Judgement, establish their guilt and put them to shame from the mouth of Jesus himself. The *Sūrah* ends with the declaration that to God belongs the Kingdom of heavens and the earth and He has power over all things, which implies the hint that the belief that the Kingdom of God is only in heaven as the Christians say, has no foundation

AL-MĀ'IDAH

(Revealed after Hijra)

1. In the name of Allah, the Gracious, the Merciful.

2. O ye who believe! fulfil *your* compacts. Lawful are made to you quadrupeds *of the class* of cattle other than those which are being announced to you, except that you should not hold game to be lawful while you are in a state of pilgrimage; verily, Allah decrees what He wills.

3. O ye who believe! profane not the

سُوْرَةُ الْمَآئِدَةِ مَدَنِيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

(میں پڑھتا ہوں) ساتھ نام اللہ کے (جو) رحمٰن (اور) رحیم ہے

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَوْفُوْا بِالْعُقُوْدِ ۭ اُحِلَّتْ لَكُمْ

اے لوگو جو ایمان لائے ہو پورا کرو عہدوں کو حلال کئے گئے تمہارے لیے

بَهِيْمَةُ الْاَنْعَامِ اِلَّا مَا يُتْلٰى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ

چوپائے مویشی سوائے اُنکے جو پڑھے جاتے ہیں تم پر نہ حلال جانتے ہوئے شکار کو

وَاَنْتُمْ حُرُمٌ ۭ اِنَّ اللّٰهَ يَحْكُمُ مَا يُرِيْدُ ﴿٢﴾ يٰٓاَيُّهَا الَّذِيْنَ

اور تم حالتِ احرام میں ہو یقیناً اللہ فیصلہ کرتا ہے جو چاہتا ہے اے لوگو جو

اٰمَنُوْا لَا تُحِلُّوْا شَعَآئِرَ اللّٰهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا

ایمان لائے ہو نہ بے حرمتی کرو نشانات کی اللہ کے اور نہ مہینہ عزت والے کی اور نہ

الْهَدْيَ وَلَا الْقَلَآئِدَ وَلَآ آٰمِّيْنَ الْبَيْتَ الْحَرَامَ

قربانی کی اور نہ گانیوں کی اور نہ قصد کرنے والوں کی بیت الحرام کا

يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ وَرِضْوَانًا ؕ وَاِذَا حَلَلْتُمْ

کہ وہ چاہتے ہیں فضل اپنے رب کا اور رضامندی اور جب احرام کھول دو تم

فَاصْطَادُوْا ؕ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ

شکار کر سکتے ہو اور نہ آمادہ کرے تم کو دشمنی کسی قوم کی کہ روکا تھا انہوں نے

عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا ۘ وَتَعَاوَنُوْا عَلَى

تمہیں مسجد الحرام سے کہ تم زیادتی کرو اور آپس میں مدد کرو

الْبِرِّ وَالتَّقْوٰى ۪ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ ۪

نیکی اور تقویٰ پر اور نہ مدد کرو آپس میں گناہ پر اور زیادتی پر

وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿۲﴾ حُرِّمَتْ

اور ڈرو اللہ سے یقیناً اللہ سخت ہے سزا دینے میں حرام کیا گیا

عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيْرِ وَمَآ اُهِلَّ لِغَيْرِ

تم پر مردار اور خون اور گوشت خنزیر کا اور وہ کہ پکارا گیا (نام) غیر

اللّٰهِ بِهٖ وَالْمُنْخَنِقَةُ وَالْمَوْقُوْذَةُ وَالْمُتَرَدِّيَةُ

اللہ کا جس پر اور گلا گھٹی ہوئی اور چوٹ لگی ہوئی اور اوپر سے گری ہوئی

وَالنَّطِيْحَةُ وَمَآ اَكَلَ السَّبُعُ اِلَّا مَا ذَكَّيْتُمْ ۟ وَمَا ذُبِحَ

اور سینگ لگی ہوئی اور جسے کھا لیا ہو درندہ نے سوائے اسکے جسے ذبح کر لو تم اور جو ذبح کیا گیا

عَلَى النُّصُبِ وَاَنْ تَسْتَقْسِمُوْا بِالْاَزْلَامِ ؕ ذٰلِكُمْ فِسْقٌ ؕ

استھانوں پر اور یہ کہ قسمت معلوم کرو تم بذریعہ جوئے کے تیروں کے یہ گناہ ہے

اَلْيَوْمَ يَئِسَ الَّذِيْنَ كَفَرُوْا مِنْ دِيْنِكُمْ فَلَا تَخْشَوْهُمْ

آج مایوس ہو گئے وہ لوگ جنھوں نے کفر کیا دین سے تمہارے پس نہ ڈرو ان سے

وقف لازم

الربع

Signs of Allah, nor the Sacred Month, nor the animals brought as an offering, nor the *animals of sacrifice wearing* collars, nor those repairing to the Sacred House, seeking grace from their Lord, and *His* pleasure. And when you put off the pilgrims' garb *and are clear of the Sacred Territory*, you may hunt. And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress. And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allah; surely, Allah is severe in punishment.

4. Forbidden to you is *the flesh of an animal* which dies of itself, and blood and the flesh of swine; and that on which is invoked the name of one other than Allah; and that which has been strangled; and that beaten to death; and that killed by a fall; and that which has been gored to death; and that of which a wild animal has eaten, except that which you have properly slaughtered; and that which has been slaughtered at an altar. *And forbidden is also* that you seek to know your lot by the divining arrows. That is *an act of* disobedience. This day have those who disbelieve despaired of *harming* your religion. So

fear them not, but fear Me. This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion. But whoso is forced by hunger, without being wilfully inclined to sin, then, surely, Allah is Most Forgiving, Merciful.

5. They ask thee what is made lawful for them. Say, 'All good things have been made lawful for you; and what you have taught the beasts and birds of prey *to catch for you,* training *them* for hunting *and* teaching them of what Allah has taught you. So eat of that which they catch for you, and pronounce thereon the name of Allah. And fear Allah. Surely, Allah is quick in reckoning.'

6. This day all good things have been made lawful for you. And the food of the People of the Book is lawful for you, and your food is lawful for them. And *lawful for you are* chaste believing women and chaste women from among those who were given the Book before you, when you give them their dowries, contracting valid marriage and not committing fornication

وَاخْشَوْنِ ۚ اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ
اور ڈرو مجھ سے آج کامل کیا میں نے تمہارے لیے دین تمہارا اور پوری کی میں نے

عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ۚ فَمَنِ
تم پر اپنی نعمت اور پسند کیا میں نے تمہارے لیے اسلام کو دین کے طور پر پس جو

اضْطُرَّ فِيْ مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّاِثْمٍ ۙ فَاِنَّ اللّٰهَ
مجبور ہو جاوے بھوک میں نہ جھکنے والا طرف گناہ کی تو یقیناً اللہ

غَفُوْرٌ رَّحِيْمٌ ۝٤ يَسْـَٔلُوْنَكَ مَاذَآ اُحِلَّ لَهُمْ ۭ قُلْ اُحِلَّ
بخشنے والا بہت رحم کرنے والا ہے۔ پوچھتے ہیں تجھ سے کیا کچھ حلال کیا گیا ہے ان کے لیے تو کہہ حلال کی گئی

لَكُمُ الطَّيِّبٰتُ ۙ وَمَا عَلَّمْتُمْ مِّنَ الْجَوَارِحِ مُكَلِّبِيْنَ
ہیں تمہارے لیے پاک چیزیں اور وہ جنہیں سکھایا تم نے شکاری جانوروں میں سے شکار کا طریق سکھاتے ہوئے،

تُعَلِّمُوْنَهُنَّ مِمَّا عَلَّمَكُمُ اللّٰهُ ۡ فَكُلُوْا مِمَّآ اَمْسَكْنَ
سکھاتے ہو تم انہیں اس سے جو سکھایا تمہیں اللہ نے پس کھاؤ اس سے جو روک رکھیں وہ (شکاری

عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهِ ۠ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ
جانور) تم پر اور ذکر کرو نام اللہ کا اس (شکار) پر اور ڈرو اللہ سے یقیناً اللہ

سَرِيْعُ الْحِسَابِ ۝٥ اَلْيَوْمَ اُحِلَّ لَكُمُ الطَّيِّبٰتُ ۭ وَ
جلد لینے والا ہے حساب آج حلال کی گئیں واسطے تمہارے پاک چیزیں اور

طَعَامُ الَّذِيْنَ اُوْتُوا الْكِتٰبَ حِلٌّ لَّكُمْ ۠ وَطَعَامُكُمْ حِلٌّ
کھانا ان لوگوں کا جو دیئے گئے کتاب حلال ہے تمہارے لیے اور کھانا تمہارا حلال ہے

لَّهُمْ ۡ وَالْمُحْصَنٰتُ مِنَ الْمُؤْمِنٰتِ وَالْمُحْصَنٰتُ مِنَ
ان کے لیے اور (حلال کی گئیں) پاکدامن عورتیں مسلمان عورتوں میں سے اور پاکدامن عورتیں ان

الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ اِذَآ اٰتَيْتُمُوْهُنَّ
لوگوں میں سے جو دیئے گئے کتاب پہلے تم سے جبکہ دے دو تم ان عورتوں کو

اُجُوْرَهُنَّ مُحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ وَلَا مُتَّخِذِيْٓ
مہران کے قید نکاح میں لاتے ہوئے نہ شہوت مٹاتے ہوئے اور نہ بناتے ہوئے

nor taking secret paramours. And whoever rejects the faith, his work has doubtless come to naught, and in the Hereafter he will be among the losers.

R. 2.

7. O ye who believe! when you stand up for Prayer, wash your faces, and your hands up to the elbows, and pass your *wet* hands over your heads, and *wash* your feet to the ankles. And if you be unclean, purify yourselves *by bathing*. And if you are ill or *you are* on a journey *while unclean*, or one of you comes from the privy or you have touched women, and you find not water, betake yourselves to pure dust and wipe therewith your faces and your hands. Allah desires not that He should place you in a difficulty, but He desires to purify you and to complete His favour upon you, so that you may be grateful.

8. And remember Allah's favour upon you and the covenant which He made with you, when you said, 'We hear and

اَخْدَانٍ ؕ وَمَنْ يَّكْفُرْ بِالْاِيْمَانِ فَقَدْ حَبِطَ عَمَلُهٗ ؗ وَ

پوشیدہ یار اور جو انکار کرے ایمان کا تو یقیناً حبط ہوگئے اس کے عمل اور

هُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا

وہ آخرت میں ناکاموں میں سے ہے اے لوگو جو ایمان لائے

اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ

جب کھڑے ہو تم طرف نماز کی تو دھو لیا کرو اپنے منہ اور اپنے ہاتھ

اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ اِلَى

کہنیوں تک اور مسح کرو اپنے سروں کا اور (دھو لیا کرو) اپنے پیروں کو

الْكَعْبَيْنِ ؕ وَاِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوْا ؕ وَاِنْ كُنْتُمْ

ٹخنوں تک اور اگر ہو تم جنبی تو غسل کر لیا کرو اور اگر ہو تم

مَّرْضٰٓى اَوْ عَلٰى سَفَرٍ اَوْ جَآءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَآئِطِ

بیمار یا سفر پر یا آوے کوئی تم میں سے جائے ضرور سے

اَوْ لٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوْا مَآءً فَتَيَمَّمُوْا

اور چھوا تم نے عورتوں کو پھر نہ پاؤ تم پانی تو قصد کرو

صَعِيْدًا طَيِّبًا فَامْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ

مٹی پاک کا پھر مسح کرو اپنے چہروں کا اور اپنے ہاتھوں کا اس

مِّنْهُ ؕ مَا يُرِيْدُ اللّٰهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ

(مٹی) سے نہیں چاہتا اللہ کہ کرے تم پر کوئی تنگی

وَّلٰكِنْ يُّرِيْدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهٗ عَلَيْكُمْ

و لیکن وہ چاہتا ہے کہ پاک کرے تم کو اور تاکہ پوری کرے اپنی نعمت تم پر

لَعَلَّكُمْ تَشْكُرُوْنَ ۝ وَاذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ وَ

تاکہ تم شکر کرو اور یاد کرو نعمت اللہ کی اپنے پر اور

مِيْثَاقَهُ الَّذِيْ وَاثَقَكُمْ بِهٖٓ ۙ اِذْ قُلْتُمْ سَمِعْنَا وَاَطَعْنَا ؗ

عہد اس کا جو کہ لیا اس نے تم سے جب کہ کہا تم نے سنا ہم نے اور اطاعت کی ہم نے

we obey.' And fear Allah. Surely, Allah knows well what is in the minds.

9. O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be *always* just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do.

10. Allah has promised those who believe and do good deeds that they shall have forgiveness and a great reward.

11. And *as for* those who disbelieve and reject Our Signs, they are the people of Hell.

12. O ye who believe! remember Allah's favour upon you when a people intended to stretch out their hands against you, but He withheld their hands from you; and fear Allah. And on Allah should the believers rely.

R. 3.

13. And indeed Allah did take a covenant from the children of Israel; and We raised among them twelve leaders. And Allah said, 'Surely, I am with you. If you

وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝٨ يٰٓاَيُّهَا

اور ڈرو اللہ سے یقیناً اللہ خوب جاننے والا ہے (بات) سینوں والی کو اے

الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَاۗءَ بِالْقِسْطِ ۡ

لوگو جو ایمان لائے ہو ہو جاؤ درست اور سیدھے اللہ کے لیے گواہی دیتے ہوئے انصاف کے ساتھ

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓي اَلَّا تَعْدِلُوْا ۭ اِعْدِلُوْا ۣ

اور نہ آمادہ کرے تم کو دشمنی کسی قوم کی اس پر کہ نہ عدل کرو تم (بلکہ) عدل کرو (یہ عدل

هُوَ اَقْرَبُ لِلتَّقْوٰى ۡ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا

کرنا) قریب تر ہے تقویٰ کے اور ڈرو اللہ سے یقیناً اللہ خوب خبر رکھنے والا ہے اسکی

تَعْمَلُوْنَ ۝٩ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۙ

جو تم کرتے ہو وعدہ کیا ہے اللہ نے ان لوگوں سے جو ایمان لائے اور کیں انہوں نے نیکیاں

لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ۝١٠ وَالَّذِيْنَ كَفَرُوْا وَ

ان کے لیے بخشش اور اجر عظیم ہے اور جن لوگوں نے کفر کیا اور

كَذَّبُوْا بِاٰيٰتِنَآ اُولٰۗىِٕكَ اَصْحٰبُ الْجَحِيْمِ ۝١١ يٰٓاَيُّهَا

جھٹلایا آیات کو ہماری یہ لوگ ہیں دوزخ والے اے

الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ هَمَّ

لوگو جو ایمان لائے ہو یاد کرو نعمت اللہ کی اپنے پر جبکہ ارادہ کیا تھا

قَوْمٌ اَنْ يَّبْسُطُوْٓا اِلَيْكُمْ اَيْدِيَهُمْ فَكَفَّ اَيْدِيَهُمْ

ایک قوم نے کہ دراز کریں طرف تمہاری اپنے ہاتھ پس روکا اس نے ہاتھوں کو ان کے

عَنْكُمْ ۚ وَاتَّقُوا اللّٰهَ ۭ وَعَلَي اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝١٢

تم سے اور ڈرو اللہ سے اور اللہ پر پس چاہیئے کہ بھروسہ کریں مومن

وَلَقَدْ اَخَذَ اللّٰهُ مِيْثَاقَ بَنِيْٓ اِسْرَاۗءِيْلَ ۚ وَبَعَثْنَا

اور یقیناً یقیناً لیا اللہ نے وعدہ بنی اسرائیل سے اور مقرر کیے

مِنْهُمُ اثْنَيْ عَشَرَ نَقِيْبًا ۭ وَقَالَ اللّٰهُ اِنِّىْ مَعَكُمْ ۭ لَىِٕنْ

ان میں بارہ نقیب (سردار) اور کہا اللہ نے کہ یقیناً میں ساتھ ہوں تمہارے بشرطیکہ

observe Prayer, and pay the Zakāt, and believe in My Messengers and support them, and lend to Allah a goodly loan, I will remove your evils from you and admit you into Gardens beneath which streams flow. But whoso from among you disbelieves thereafter does indeed stray away from the right path.'

14. So, because of their breaking their covenant, We have cursed them, and have hardened their hearts. They pervert the words from their *proper* places and have forgotten a *good* part of that with which they were exhorted. And thou wilt not cease to discover treachery on their part, except *in* a few of them. So pardon them and turn away *from them*. Surely, Allah loves those who do good.

15. And from those *also* who say, 'We are Christians,' We took a covenant, but they too have forgotten a *good* part of that with which they were exhorted. So We have caused enmity and hatred among them till the Day of Resurrection. And Allah will soon let them know what they have been doing.

أَقَمْتُمُ الصَّلٰوةَ وَآتَيْتُمُ الزَّكٰوةَ وَآمَنْتُمْ بِرُسُلِي

قائم کی تم نے نماز اور دی تم نے زکوٰۃ اور ایمان لائے تم رسولوں پر میرے

وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللّٰهَ قَرْضًا حَسَنًا

اور مدد کی تم نے ان کی اور قرض دیا تم نے اللہ کو قرض اچھا

لَأُكَفِّرَنَّ عَنْكُمْ سَيِّاٰتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنّٰتٍ تَجْرِي

ضرور ضرور دُور کروں گا تم سے بُرائیاں تمہاری اور ضرور ضرور داخل کرونگا تم کو باغات میں کہ بہتی ہیں

مِنْ تَحْتِهَا الْأَنْهٰرُ ۚ فَمَنْ كَفَرَ بَعْدَ ذٰلِكَ مِنْكُمْ فَقَدْ

نیچے جن کے نہریں پھر جس نے کفر کیا بعد اس کے تم میں سے تو یقیناً

ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٣﴾ فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ

گمراہ ہوا وہ درست راہ سے پس بسبب ان کے توڑنے کے اپنا عہد

لَعَنّٰهُمْ وَجَعَلْنَا قُلُوبَهُمْ قٰسِيَةً ۚ يُحَرِّفُونَ الْكَلِمَ

لعنت کی ہم نے ان پر اور بنایا ہم نے دلوں کو ان کے سخت وہ بدلا دیتے ہیں باتوں کو

عَنْ مَوَاضِعِهِ ۙ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۚ وَلَا تَزَالُ

جگہوں سے ان کی اور بھول گئے وہ ایک حصہ اس سے کہ وہ نصیحت کئے گئے تھے جس کے ذریعہ اور تو رہے گا

تَطَّلِعُ عَلٰى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ ۖ فَاعْفُ

ہمیشہ مطلع ہوتا خیانت پر ان کی طرف سے سوائے تھوڑوں کے ان میں سے پس درگذر کر

عَنْهُمْ وَاصْفَحْ ۚ إِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٤﴾ وَمِنَ

ان سے اور معاف کر یقیناً اللہ پسند کرتا ہے محسنوں کو اور ان

الَّذِينَ قَالُوا إِنَّا نَصٰرٰى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا

لوگوں سے جنہوں نے کہا ہم عیسائی ہیں لیا تھا ہم نے وعدہ ان سے پس وہ بھول گئے

حَظًّا مِمَّا ذُكِّرُوا بِهِ ۖ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ

ایک حصہ اس سے کہ وہ نصیحت کئے گئے تھے جس کے ذریعہ پس ڈالدی ہم نے درمیان ان کے دشمنی

وَالْبَغْضَاءَ إِلٰى يَوْمِ الْقِيٰمَةِ ۚ وَسَوْفَ يُنَبِّئُهُمُ اللّٰهُ بِمَا

اور بغض تا روز قیامت اور عنقریب آگاہ کرے گا ان کو اللہ اس سے

16. O People of the Book! there has come to you Our Messenger who unfolds to you much of what you had kept hidden of the Book and passes over much. There has come to you indeed from Allah a Light and a clear Book.

17. Thereby does Allah guide those who seek His pleasure on the paths of peace, and leads them out of every *kind of* darkness into light by His will, and guides them to the right path.

18. They have indeed disbelieved who say, 'Surely, Allah is none but the Messiah, son of Mary.' Say, 'Who then has any power against Allah, if He desire to bring to naught the Messiah, son of Mary, and his mother and all those that are in the earth?' And to Allah belongs the kingdom of the heavens and the earth and what is between them. He creates what He pleases; and Allah has power to do all things.

19. The Jews and the Christians say, 'We are sons of Allah and His loved ones.' Say, 'Why then does He punish you for your sins?

كَانُوا يَصْنَعُونَ ﴿١٥﴾ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا

جو تھے وہ کرتے اے اہل کتاب یقیناً آیا تمہارے پاس رسول ہمارا

يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ الْكِتَابِ

کھول کر بیان کرتا ہے تمہارے لیے بہت کچھ اس سے جو تھے تم چھپاتے کتاب میں سے

وَيَعْفُو عَن كَثِيرٍ قَدْ جَاءَكُم مِّنَ اللَّهِ نُورٌ وَكِتَابٌ

اور درگذر کرتا ہے بہت سے یقیناً آیا تمہارے پاس طرف سے اللہ کی نور اور کتاب

مُّبِينٌ ﴿١٦﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ

کھلی کھلی ہدایت دیتا ہے بذریعہ اسکے اللہ اسے جس نے پیروی کی راضی کرتے ہوئے اس (اللہ) کو راستوں

السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ

کی سلامتی کے اور وہ نکالتا ہے انہیں اندھیروں سے طرف نور کی ساتھ اپنے حکم کے

وَيَهْدِيهِمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿١٧﴾ لَّقَدْ كَفَرَ الَّذِينَ

اور ہدایت دیتا ہے انہیں طرف راہ سیدھی کی یقیناً یقیناً کفر کیا ان لوگوں نے

قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَن

جنہوں نے کہا یقیناً اللہ ہی مسیح ابن مریم ہے تو کہدے پس کون

يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَن يُهْلِكَ الْمَسِيحَ ابْنَ

مالک ہے بمقابل اللہ کے کسی بات کا اگر وہ ارادہ کرے یہ کہ ہلاک کرے مسیح ابن

مَرْيَمَ وَأُمَّهُ وَمَن فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ

مریم کو اور ماں کو اسکی اور ان کو جو زمین میں ہیں سب کو اور اللہ کی ہی ہے بادشاہی

السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَ

آسمانوں کی اور زمین کی اور جو درمیان ہے ان دونوں کے وہ پیدا کرتا ہے جو چاہتا ہے اور

اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨﴾ وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ

اللہ ہر بات پر خوب قدرت رکھنے والا ہے اور کہا یہودیوں اور عیسائیوں نے کہ ہم

أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم

بیٹے ہیں اللہ کے اور پیارے ہیں اسکے تو کہدے پھر کیوں عذاب دیتا ہے تمہیں بسبب گناہوں کے تمہارے

Nay, you are *only* human beings among those He has created.' He forgives whom He pleases and punishes whom He pleases. And to Allah belongs the kingdom of the heavens and the earth and what is between them, and to Him shall be the return.

20. O People of the Book! there has come to you Our Messenger, after a break in *the series of* Messengers, who makes *things* clear to you lest you say, 'There has come to us no bearer of glad tidings and no warner.' So a bearer of glad tidings and a warner has indeed come to you. And Allah has power to do all things.

R. 4.

21. And *remember* when Moses said to his people, 'O my people, call to mind Allah's favour upon you when He appointed Prophets among you and made you kings, and gave you what He gave not to any other among the peoples.

22. 'O my people, enter the Holy Land which Allah has ordained for you and do not turn back, for then you will turn losers.'

23. They said, 'O Moses, there is in that *land* a haughty and powerful people,

بَلْ اَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ ؕ يَغْفِرُ لِمَنْ يَّشَآءُ وَ

(نہیں) بلکہ تم انسان ہو ان میں سے جو پیدا کئے اس نے وہ بخشتا ہے جسے چاہتا ہے اور

يُعَذِّبُ مَنْ يَّشَآءُ ؕ وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَ

عذاب دیتا ہے جسے چاہتا ہے اور اللہ ہی کی ہے بادشاہی آسمانوں کی اور زمین کی اور

مَا بَيْنَهُمَا ز وَاِلَيْهِ الْمَصِيْرُ ﴿۱۹﴾ يٰۤاَهْلَ الْكِتٰبِ قَدْ

جو درمیان ہے ان دونوں کے اور طرف اس کی ٹھکانا ہے اے اہل کتاب یقیناً

جَآءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ عَلٰى فَتْرَةٍ مِّنَ

آیا ہے تمہارے پاس رسول ہمارا کھول کر بیان کرتا ہے تمہارے لیے وقفہ پر

الرُّسُلِ اَنْ تَقُوْلُوْا مَا جَآءَنَا مِنْ بَشِيْرٍ وَّلَا

رسولوں کے یہ کہ کہدو تم نہیں آیا ہمارے پاس کوئی خوشخبری دینے والا اور نہ

نَذِيْرٍ ز فَقَدْ جَآءَكُمْ بَشِيْرٌ وَّنَذِيْرٌ ؕ وَاللّٰهُ عَلٰى كُلِّ

ڈرانے والا یقیناً آیا تمہارے پاس خوشخبری دینے والا اور ڈرانے والا اور اللہ ہربات پر

شَيْءٍ قَدِيْرٌ ﴿۲۰﴾ وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اذْكُرُوْا

خوب قدرت رکھنے والا ہے اور جب کہا موسیٰ نے اپنی قوم سے اے قوم میری یاد کرو

نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَعَلَ فِيْكُمْ اَنْۢبِيَآءَ وَجَعَلَكُمْ

نعمت اللہ کی اپنے پر جبکہ بنائے اس نے تم میں نبی اور بنایا تم کو

مُّلُوْكًا ۖۗ وَّاٰتٰىكُمْ مَّا لَمْ يُؤْتِ اَحَدًا مِّنَ الْعٰلَمِيْنَ ﴿۲۱﴾

بادشاہ اور دیا تم کو جو نہیں دیا کسی کو تمام دنیا میں سے

يٰقَوْمِ ادْخُلُوا الْاَرْضَ الْمُقَدَّسَةَ الَّتِيْ كَتَبَ اللّٰهُ

اے قوم میری داخل ہو ارض مقدس میں وہ جو کہ لکھدی اللہ نے

لَكُمْ وَلَا تَرْتَدُّوْا عَلٰۤى اَدْبَارِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ﴿۲۲﴾

تیرے لیے اور نہ پھرو اپنی پیٹھوں پر پس ہوجاؤ گے تم ناکام

قَالُوْا يٰمُوْسٰۤى اِنَّ فِيْهَا قَوْمًا جَبَّارِيْنَ ۖ وَاِنَّا لَنْ

انہوں نے کہا اے موسیٰ یقیناً اس میں ہے قوم سرکش اور ہم ہرگز نہیں

and we shall not enter it until they go forth from it. But if they go forth from it, then we will enter *it*.'

24. Thereupon two men from among those who feared *their Lord*, on whom Allah had conferred His favour, said, 'Enter the gate, *advancing* against them; when *once* you have entered it, then surely you will be victorious. And put your trust in Allah, if you are believers.'

25. They said, 'O Moses, we will never enter it so long as they remain in it. Therefore, go thou and thy Lord and fight, *and* here we sit.'

26. He said, 'My Lord, I have power over none but myself and my brother; therefore make Thou a distinction between us and the rebellious people.'

27. *God* said: 'Verily, it shall be forbidden them for forty years; in distraction shall they wander through the land. So grieve not over the rebellious people.'

R. 5.

28. And relate to them truly the story of the two sons of Adam, when they *each* offered an offering, and it was accepted from one of them and was not accepted from the other. The latter said, 'I will surely kill thee.' The former replied, 'Allah accepts only from the righteous.

نَّدْخُلَهَا حَتَّىٰ يَخْرُجُوا مِنْهَا ۚ فَإِن يَخْرُجُوا مِنْهَا

داخل ہونگے اسمیں یہانتک کہ نکل جاویں وہ اس سے پس اگر نکل جاویں گے وہ اس سے

فَإِنَّا دَاخِلُونَ ﴿٢٣﴾ قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ

تو ہم داخل ہونیوالے ہیں کہا دو آدمیوں نے ان لوگوں میں سے جو ڈرتے تھے انعام کیا تھا

اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ ۚ فَإِذَا دَخَلْتُمُوهُ

اللہ نے ان دونوں پر داخل ہوجاؤ ان پر دروازہ میں پس جب داخل ہوجاؤ گے تم اس (دروازہ)

فَإِنَّكُمْ غَالِبُونَ ۚ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنتُم مُّؤْمِنِينَ ﴿٢٤﴾

میں تو یقیناً تم غالب ہوگے اور اللہ پر پس بھروسہ کرو اگر تم مومن ہو

قَالُوا يَا مُوسَىٰ إِنَّا لَن نَّدْخُلَهَا أَبَدًا مَّا دَامُوا فِيهَا

انہوں نے کہا اے موسیٰ یقیناً ہم ہرگز نہیں داخل ہونگے اس میں کبھی بھی جب تک وہ رہیں اس میں

فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٥﴾ قَالَ

پس جا تو اور رب تیرا دونوں لڑو یقیناً ہم یہاں پر بیٹھنے والے ہیں کہا اس نے

رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي ۖ فَافْرُقْ بَيْنَنَا وَبَيْنَ

اے رب میرے یقیناً میں نہیں اختیار رکھتا مگر اپنی جان پر اور اپنے بھائی پر پس امتیاز کر درمیان ہمارے اور درمیان

الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۛ أَرْبَعِينَ

قوم فاسق کے فرمایا پس یقیناً وہ (زمین) حرام کی گئی ہے ان پر چالیس

سَنَةً ۛ يَتِيهُونَ فِي الْأَرْضِ ۚ فَلَا تَأْسَ عَلَى الْقَوْمِ

سال سرگرداں پھریں گے زمین میں پس نہ غم کھا تو قوم

الْفَاسِقِينَ ﴿٢٧﴾ وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ

فاسق پر اور پڑھ ان پر خبر دو بیٹوں کی آدم کے ساتھ حق کے جبکہ

قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ

قربانی کی ان دونوں نے کوئی قربانی پس قبول کی گئی طرف سے ایک کی ان دونوں میں سے اور نہ قبول کی گئی

مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ

طرف سے دوسرے کی اس نے کہا البتہ ضرور میں قتل کرونگا تجھے اس نے کہا صرف قبول کرتا ہے اللہ

ع ٧

وقف لازم

29. 'If thou stretch out thy hand against me to kill me, I am not going to stretch out my hand against thee to kill thee. I do fear Allah, the Lord of the universe.

30. 'I wish that thou shouldst bear my sin as well as thy sin, and thus be among the inmates of the Fire, and that is the reward of those who do wrong.'

31. But his mind induced him to kill his brother, so he killed him and became one of the losers.

32. Then Allah sent a raven which scratched in the ground, that He might show him how to hide the corpse of his brother. He said, 'Woe is me! Am I not able to be even like this raven so that I may hide the corpse of my brother?' And then he became regretful.

33. On account of this, We prescribed for the children of Israel that whosoever killed a person—unless it be for *killing* a person or for creating disorder in the land—it shall be as if he had killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind. And

مِنَ الْمُتَّقِيْنَ ﴿٢٨﴾ لَئِنْ بَسَطْتَّ اِلَيَّ يَدَكَ لِتَقْتُلَنِيْ
متقیوں سے یقیناً اگر دراز کیا تو نے طرف میری اپنا ہاتھ تاکہ قتل کرے تو مجھے

مَآ اَنَا بِبَاسِطٍ يَّدِيَ اِلَيْكَ لِاَقْتُلَكَ ۚ اِنِّيْٓ اَخَافُ
میں نہیں ہوں دراز کرنے والا اپنا ہاتھ تیری طرف تاکہ قتل کروں میں تجھے یقیناً میں ڈرتا ہوں

اللّٰهَ رَبَّ الْعٰلَمِيْنَ ﴿٢٩﴾ اِنِّيْٓ اُرِيْدُ اَنْ تَبُوْٓاَ بِاِثْمِيْ وَ
اللہ رب عالمین سے یقیناً میں چاہتا ہوں کہ تو اٹھائے گناہ میرا اور

اِثْمِكَ فَتَكُوْنَ مِنْ اَصْحٰبِ النَّارِ ۚ وَذٰلِكَ جَزٰٓؤُا
گناہ اپنا پس تو ہو جاوے آگ والوں سے اور یہ بدلہ ہے

الظّٰلِمِيْنَ ﴿٣٠﴾ فَطَوَّعَتْ لَهٗ نَفْسُهٗ قَتْلَ اَخِيْهِ فَقَتَلَهٗ
ظالموں کا پس رغبت دلائی اس کو نفس نے اسکے قتل کی اپنے بھائی کے پس اس نے قتل کر دیا

فَاَصْبَحَ مِنَ الْخٰسِرِيْنَ ﴿٣١﴾ فَبَعَثَ اللّٰهُ غُرَابًا يَّبْحَثُ
اسے پس وہ ہو گیا خسارہ پانیوالوں میں سے پھر بھیجا اللہ نے ایک کوا کریدتا تھا

فِي الْاَرْضِ لِيُرِيَهٗ كَيْفَ يُوَارِيْ سَوْءَةَ اَخِيْهِ ۚ قَالَ
زمین میں تاکہ دکھا دے اُسے کہ کس طرح ڈھانکے وہ لاش اپنے بھائی کی اس نے کہا

يٰوَيْلَتٰٓى اَعَجَزْتُ اَنْ اَكُوْنَ مِثْلَ هٰذَا الْغُرَابِ فَاُوَارِيَ
اے افسوس مجھ پر کیا عاجز ہو گیا میں کہ ہو جاؤں میں مانند اس کوے کی کہ ڈھانکوں میں

سَوْءَةَ اَخِيْ ۚ فَاَصْبَحَ مِنَ النّٰدِمِيْنَ ﴿٣٢﴾ مِنْ اَجْلِ ذٰلِكَ ۛ
لاش اپنے بھائی کی پس ہو گیا وہ پشیمان ہونیوالوں میں سے بسبب اس کے

كَتَبْنَا عَلٰى بَنِيْٓ اِسْرَآءِيْلَ اَنَّهٗ مَنْ قَتَلَ نَفْسًا بِغَيْرِ
لکھا ہم نے بنی اسرائیل پر کہ جس نے قتل کیا کوئی نفس بغیر

نَفْسٍ اَوْ فَسَادٍ فِي الْاَرْضِ فَكَاَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا ۚ
نفس کے یا فساد کرنے کے زمین میں تو گویا کہ قتل کر دیا اس نے لوگوں کو سب کو

وَمَنْ اَحْيَاهَا فَكَاَنَّمَآ اَحْيَا النَّاسَ جَمِيْعًا ۚ وَلَقَدْ
اور جس نے زندہ کیا اس کو تو گویا کہ زندہ کیا اس نے لوگوں کو سب کو اور یقیناً یقیناً

Our Messengers came to them with clear Signs, yet even after that, many of them commit excesses in the land.

34. The reward of those who wage war against Allah and His Messenger and strive to create disorder in the land is *only this* that they be slain or crucified or their hands and their feet be cut off on alternate sides, or they be expelled from the land. That shall be a disgrace for them in this world, and in the Hereafter they shall have a great punishment;

35. Except those who repent before you have them in your power. So know that Allah is Most Forgiving, Merciful.

جَآءَتْهُمْ رُسُلُنَا بِالْبَيِّنٰتِ ز ثُمَّ اِنَّ كَثِيْرًا مِّنْهُمْ بَعْدَ

آئے ان کے پاس رسول ہمارے ساتھ دلائل کے پھر یقیناً بہت سے ان میں سے بعد

ذٰلِكَ فِى الْاَرْضِ لَمُسْرِفُوْنَ ۝٣٣ اِنَّمَا جَزٰٓؤُا الَّذِيْنَ

اس کے زمین میں حد سے بڑھنے والے ہیں سوائے اس کے نہیں کہ بدلہ ان لوگوں کا جو

يُحَارِبُوْنَ اللّٰهَ وَرَسُوْلَهٗ وَيَسْعَوْنَ فِى الْاَرْضِ فَسَادًا

لڑتے ہیں اللہ اور رسول اس کے سے اور کوشش کرتے ہیں زمین میں فساد کی

اَنْ يُّقَتَّلُوْٓا اَوْ يُصَلَّبُوْٓا اَوْ تُقَطَّعَ اَيْدِيْهِمْ وَاَرْجُلُهُمْ

یہ ہے کہ قتل کئے جاویں یا صلیب دیئے جاویں یا کاٹے جاویں ہاتھ ان کے اور پاؤں ان کے

مِّنْ خِلَافٍ اَوْ يُنْفَوْا مِنَ الْاَرْضِ ۭ ذٰلِكَ لَهُمْ خِزْيٌ فِى

مخالف طرف سے یا جلاوطن کئے جاویں زمین سے یہ ان کے لیے ذلت ہے

الدُّنْيَا وَلَهُمْ فِى الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ۝٣٤ اِلَّا الَّذِيْنَ

دُنیا میں اور ان کے لیے آخرت میں عذاب ہے بڑا سوائے ان لوگوں کے جنہوں

تَابُوْا مِنْ قَبْلِ اَنْ تَقْدِرُوْا عَلَيْهِمْ ۚ فَاعْلَمُوْٓا اَنَّ اللّٰهَ

نے توبہ کی پہلے اس کے کہ تم قابو پاؤ ان پر پس جان لو کہ یقیناً اللہ

غَفُوْرٌ رَّحِيْمٌ ۝٣٥ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ

بہت بخشنے والا بہت رحم کرنے والا ہے اے لوگو جو ایمان لائے ہو ڈرو اللہ سے اور

QUR'ĀNIC VOCABULARY

اَلْمُفْرَدَاتُ الْقُرْاٰنِ

al-mufradātul qur'āni

SŪRAH AL-FĀTIḤAH AND SŪRAH AL-BAQARAH AND TRANSLITERATION

RECITATION OF THE HOLY QUR’ĀN

عَنْ اَنَسٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى
اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ الَّذِيْ يَقْرَاُ الْقُرْاٰنَ مَثَلُ
الْاُتْرُجَّةِ رِيْحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ
الَّذِيْ لَا يَقْرَاُ الْقُرْاٰنَ مَثَلُ التَّمْرَةِ طَعْمُهَا طَيِّبٌ وَلَا رِيْحَ
لَهَا وَمَثَلُ الْفَاجِرِ الَّذِيْ يَقْرَاُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ
رِيْحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْفَاجِرِ الَّذِيْ لَا يَقْرَاُ
الْقُرْاٰنَ كَمَثَلِ الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَلَا رِيْحَ لَهَا ـ

Ḥaḍrat Anas[ra] relates that the Holy Prophet[sa] said: "A believer who recites the Holy Qur’ān is like a tangerine, which tastes good and also has a pleasant smell; a believer who does not recite the Holy Qur’ān is like a date, which tastes good but has no smell. A sinner who recites the Holy Qur’ān is like sweet basil flower (Ocimum pelosum) which smells pleasant but is bitter in taste; a sinner who does not recite the Holy Qur’ān is like a wild gourd, which does not smell good and also has a bitter taste."

(Abū Dā’ūd kitābul adab bāb man yu’mar añyyujālis)

QUR'ĀNIC VOCABULARY (اَلْمُفْرَدَاتُ الْقُرْاٰنِ)

SPLIT-WORD TRANSLATION OF SŪRAH AL-FĀTIḤAH AND SŪRAH AL-BAQARAH

ARABIC	ENGLISH	ARABIC	ENGLISH	ARABIC	ENGLISH
اَلرَّحْمٰنِ	*(Arraḥmān)* The Most Gracious	غِشَاوَةٌ	*(Ghishāwatun)* Covering	سَمَآءٌ	*(Samā'un)* Cloud; Sky
اَلرَّحِيْمِ	*(Arraḥīm)* The Ever Merciful	عَظِيْمٌ	*('Aẓīmun)* Great	رَعْدٌ	*(Ra'dun)* Thunder
حَمْدُ	*(Ḥamdu)* Praise; Goodness	مَرَضٌ	*(Maraḍun)* Disease	بَرْقٌ	*(Barqun)* Lightning
رَبِّ	*(Rabbi)* Creator, Protector	اَلِيْمٌ	*(Alīmun)* Grievous	اَصَابِعَ	*(Aṣābi'a)* Fingers
عٰلَمِيْنَ	*('Ālamīn)* Worlds; Universe	عَذَابٌ	*('Adhābun)* Punishment	اٰذَانٌ	*(Ādhānun)* Ears
يَوْمِ	*(Yaum)* Day, Time	نَسْتَعِيْنُ	*(Nasta'īnu)* We do implore for help	حَذَرَ	*(Ḥadhara)* Fear
صِرَاطَ	*(Ṣirāta)* Path	مُصْلِحُوْنَ	*(Muṣliḥūn)* Reformers	مُحِيْطٌ	*(Muḥīṭun)* One who encompasses
مُسْتَقِيْمَ	*(Mustaqīma)* Straight, Right	اَلنَّاسُ	*(Annāsu)* The people	يَخْطَفُ	*(Yakhṭafu)* He snatches away
اَنْعَمْتَ	*(An'amta)* You have bestowed your favors	سُفَهَآءُ	*(Sufahā'u)* Fools	سَمْعِ	*(Sam'i)* Hearing
اَلْمَغْضُوْبِ	*(Al-maghḍūbi)* Those who have incurred *your* wrath	شَيٰطِيْنِ	*(Shayāṭīn)* Ring-leaders	خَلَقَ	*(Khalaqa)* He created
ضَآلِّيْنَ	*(ḍā'allīn)* Those who have gone astray	طُغْيَانِهِمْ	*(Ṭughyānihim)* Their transgression	صَيِّبٌ	*(Ṣayyibun)* Heavy rain
رَيْبَ	*(raiba)* Doubt	اَلضَّلٰلَةَ	*(Aḍḍalālata)* Error; Mistake	فِرَاشًا	*(Firāshan)* Bed; Resting place
هُدًى	*(Hudan)* Guidance	مَثَلُ	*(Mathalu)* Case; Example	بِنَآءً	*(Binā'an)* Roof
مُتَّقِيْنَ	*(Muttaqīna)* Righteous people	نَارًا	*(Nāran)* Fire	مَآءً	*(Mā'an)* Water
ذٰلِكَ	*(Dhālika)* This	ذَهَبَ اللّٰهُ	*(Dhahaballāhu)* Allāh took away	ثَمَرٰتِ	*(Thamarāt)* Fruits
اُولٰٓئِكَ	*(Ulā'ika)* It is they	بِنُوْرِهِمْ	*(Binūrihim)* Their light	اَنْدَادًا	*(Andādan)* Equals; Counterparts
خَتَمَ	*(Khatama)* He has set a seal	ظُلُمٰتٍ	*(Ẓulumātin)* Thick darkness	عَبْدِنَا	*('Abdinā)* Our servant
قُلُوْبٌ	*(Qulūbun)* Hearts	صُمٌّ	*(Ṣummun)* Deafs	بِسُوْرَةٍ	*(Bisūratin)* A chapter; Sign
سَمْعِ	*(Sam'in)* Ears	بُكْمٌ	*(Bukmun)* Dumbs	وَقُوْدُ	*(Waqūdu)* Fuel; Fire-wood

ARABIC	ENGLISH	ARABIC	ENGLISH	ARABIC	ENGLISH
اَبْصَارَهُمْ	*(Absārahum)* Their sight	عُمْيٌ	*('Umyun)* Blinds	اَلْحِجَارَةُ	*(Al-ḥijāratun)* Special stone
اَنْهٰرُ	*(Anhārun)* Streams	غَيْبَ	*(Ghaiba)* Secrets; Hidden matters	يٰبَنِىٓ	*(Yā banī)* O Children
اَزْوَاجٌ	*(Azwājun)* Mates	اَبٰى	*(Abā)* He refused	نِعْمَتٌ	*(Ni'matun)* Favors
مُطَهَّرَةٌ	*(Muṭahharatun)* Chaste; Pured	كٰفِرِيْنَ	*(Kāfirīn)* Disbelievers	اَنْعَمْتُ	*(An'amtu)* I rewarded
بَعُوْضَةً	*(Ba'ūḍatan)* Gnat	كُلَا	*(Kulā)* Both of you eat	اَوْفُوْ	*(Aufū)* You fulfil
يُضِلُّ	*(Yuḍillu)* He adjudges to be in error	رَغَدًا	*(Raghadan)* Plentifully	اَنْزَلْتُ	*(Anzaltu)* I have sent
فٰسِقِيْنَ	*(Fāsiqīn)* Disobedient	لَا تَقْرَبَا	*(Lā taqrabā)* Approach not both of you	لَا تَشْتَرُوْ	*(Lā tashtarū)* Barter not
عَهْدٍ	*('Ahdin)* Covenant	شَجَرَةٌ	*(Shajaratun)* Tree	ثَمَنًا	*(Thamanan)* Price
مِيْثَاقٍ	*(Mīthāqin)* Having established	ظٰلِمِيْنَ	*(Ẓālimīn)* Wrongdoers	قَلِيْلًا	*(Qalīlan)* A paltry (*price*)
خٰسِرُوْنَ	*(Khāsirūna)* Losers	اَزَلَّهُمَا	*(Azallahumā)* He (Satan) caused them both to slip	حَقٌّ	*(Ḥaqqun)* Truth
اَمْوَاتًا	*(Amwātan)* Without Life; Dead ones	اِهْبِطُوْا	*(Ihbiṭū)* Go forth; Get out	بِالْبَاطِلِ	*(Bilbāṭili)* With falsehood
عَلِيْمٌ	*('Alīmun)* One who knows most	عَدُوٌّ	*('Aduwwun)* Enemy	وَارْكَعُوْا	*(Warka'ū)* And bow down
جَاعِلٌ	*(Jā'ilun)* One who creates	مُسْتَقَرٌّ	*(Mustaqarrun)* Abode	الرّٰكِعِيْنَ	*(Arrāki'īn)* Those who bow down
خَلِيْفَةٌ	*(Khalīfah)* Vicegerant	مَتَاعٌ	*(Matā'un)* Provision	بِالْبِرِّ	*(Bilbirri)* Of good; Righteousness
دِمَآءٌ	*(Dimā'un)* Blood	كَلِمٰتٍ	*(Kalimātin)* Words of prayer; Commandments	وَاسْتَعِيْنُوْا	*(Wasta'īnū)* And seek help
نُسَبِّحُ	*(Nusabbiḥu)* We glorify	اَلتَّوَّابُ	*(Attawwāb)* Oft-returning with compassion	بِالصَّبْرِ	*(Biṣṣabri)* With patience
نُقَدِّسُ	*(Nuqaddisu)* We extol holiness	تَبِعَ	*(Tabi'a)* Shall follow	خٰشِعِيْنَ	*(Khāshi'īn)* Humble in spirit
اَعْلَمُ	*(A'lamu)* I know well	خَوْفٌ	*(Khaufun)* Fear	اُذْكُرُوْا	*(Udhkarū)* Remember
عَلَّمَ	*('Allama)* He taught	اٰيٰتِ	*(Āyāti)* Signs	وَاتَّقُوْا	*(Wattaqū)* And fear
اَسْمَآءٌ	*(Asmā'un)* Names; Attributes	اَصْحٰبُ النَّارِ	*(Aṣḥābunnār)* Inmates of the Fire	تَحْتِهَا	*(Taḥtihā)* Beneath these (*gardens*)
يَنْقُضُوْنَ	*(Yanquḍūna)* They break	اَنْبِئُوْنِىْ	*(Anbi'ūnī)* Tell me	اُسْكُنْ	*(Uskun)* Dwell; Live

ARABIC	ENGLISH	ARABIC	ENGLISH	ARABIC	ENGLISH
صٰدِقِيْنَ	*(Ṣādiqīn)* Truthful; Right	خٰلِدُوْنَ	*(Khālidūna)* They will abide; They will remain permanently	شَفَاعَةٌ	*(Shafā'atun)* Intercession
عَدْلٌ	*('Adlun)* Ransom	اَلْغَمَامَ	*(Al-ghamāma)* The clouds	اَدْنٰى	*(Adnā)* Worse; Inferior
نَجَّيْنٰكُمْ	*(Najjainākum)* We delivered you	طَيِّبٰتِ	*(Ṭayyibāt)* The good things	اِهْبِطُوْا	*(Ihbiṭū)* Go down
سُوْٓءَ	*(Sū'an)* Grievous	اِتَّخَذْتُمْ	*(Ittakhadhtum)* They took	مِصْرًا	*(Miṣran)* Town/City
بَلَآءٌ	*(Balā'un)* Trial; Test	قَرْيَةَ	*(Qaryata)* Town	ذِلَّةُ	*(Dhillatu)* Abasement
فَرَّقْنَا بِكُمْ	*(Farraqnā bikum)* We divided for you	حَيْثُ	*(Ḥaithu)* Wherever	مَسْكَنَةُ	*(Maskanatu)* Destitution
بَحْرٌ	*(Baḥrun)* The sea	خَطٰيٰكُمْ	*(Khaṭāyākum)* Your sins	غَضَبٍ	*(Ghaḍabin)* The wrath
وٰعَدْنَا	*(Wā'adnā)* We made a promise	قَوْلًا	*(Qaulan)* For a word	عَصَوْ	*('Aṣawwa)* They rebelled
اَرْبَعِيْنَ	*(Arba'īna)* Forty	رِجْزًا	*(Rijzan)* Punishment	كَانُوْا يَعْتَدُوْنَ	*(Kānū ya'tadūna)* They transgressed
لَيْلَةً	*(Lailatan)* Night	بِعَصَاكَ	*(Bi-'aṣāka)* With thy rod	هَادُوْا	*(Hādū)* Became Jews
اَلْعِجْلَ	*(Al-'ijla)* The calf	فَانْفَجَرَتْ	*(Fanfajarat)* So gushed forth	نَصٰرٰى	*(Naṣārā)* The Christians
ظٰلِمُوْنَ	*(Ẓālimūn)* Transgressors	اِثْنَتَا عَشْرَةَ	*(Ithnatā 'ashrah)* Twelve	صٰبِئِيْنَ	*(Ṣābi'īn)* The Sabians
عَفَوْنَا	*('Afaunā)* We forgave	عَيْنًا	*('Ainan)* Springs	اَجْرٌ	*(Ajrun)* Reward
اٰتَيْنَا	*(Ātainā)* We gave	كُلُّ اُنَاسٍ	*(Kullu unāsin)* Every tribe	اَلطُّوْرَ	*(Aṭṭur)* The Mount
اَلْفُرْقَانَ	*(Al-furqāna)* The Discrimination	لَا تَعْثَوْ	*(Lā ta'thau)* Commit not iniquity	خُذُوْا	*(Khudhū)* Hold fast
قَوْمِ	*(Qaumin)* Nation	طَعَامٍ	*(Ṭa'āmin)* Food	خٰسِرِيْنَ	*(Khāsirīn)* The losers
بَارِئِكُمْ	*(Bāri'ikum)* Your Maker	بَقْلِهَا	*(Baqlihā)* Its herbs	اِعْتَدَوْ	*(I'tadau)* They transgressed
نَرٰى	*(Narā)* We see	قِثَّآئِهَا	*(Qiththā'ihā)* Its cucumbers	سَبْتِ	*(Sabti)* Saturday
جَهْرَةً	*(Jahratan)* Face to face	فُوْمِهَا	*(Fūmihā)* Its wheat; Garlic	قِرَدَةً	*(Qiradatan)* Apes
صٰعِقَةُ	*(Ṣā'iqatu)* The thunderbolt	عَدَسِهَا	*('Adasihā)* Its lentils	خٰسِئِيْنَ	*(Khāsi'īn)* Despised
مُفْسِدُوْنَ	*(Mufsidūna)* Those who create disorder	اِسْتَوْقَدَ	*(Istauqada)* He kindled	مَاحَوْلَهُ	*(Mā ḥaulahū)* All around him

ARABIC	ENGLISH	ARABIC	ENGLISH	ARABIC	ENGLISH
بَعَثْنٰكُمْ	*(Ba'athnākum)* We raised you	بَصَلِهَا	*(Baṣalihā)* Its onions	تُؤْمَرُوْنَ	*(Tu'marūna)* You are commanded
مَوْعِظَةً	*(Mau'iẓatun)* A lesson; An admonition	قَسَتْ	*(Qasat)* Became hardened	اَيَّامًا	*(Ayyāman)* A few days
تَذْبَحُوْ	*(Tadhbaḥū)* Slaughter	يَشَّقَّقُ	*(Yashshaqqaqu)* That cleaves asunder	خَلَاقٍ	*(Khalāqi)* Share
بَقَرَةً	*(Baqaratan)* A cow	يَهْبِطُ	*(Yahbiṭu)* Humbles	مِمَّا	*(Mimmā)* Out of what
هُزُوًا	*(Huzuwan)* To makea jest	خَشْيَةِ اللّٰهِ	*(KhashyatillĀhi)* Fear of Allāh	سَيِّئَةً	*(Sayyi'atan)* Evil
جٰهِلِيْنَ	*(Jāhilīn)* Ignorants	غَافِلٌ	*(Ghāfilun)* Unmindful	اَحَاطَتْ	*(Aḥāṭat)* Has encompassed
مَا	*(Mā)* What	كَلٰمَ اللّٰهِ	*(Kalāmallāh)* The Word of Allāh	خَطِيْٓئَتُهٗ	*(Khaṭī'atuhū)* His sins
فَارِضٌ	*(Fāriḍun)* Old	يُحَرِّفُوْنَ	*(Yuḥarrifūna)* They distort; Pervert	كَادُوْا	*(Kādū)* Were near
بِكْرٌ	*(Bikrun)* Young	يَعْلَمُوْنَ	*(Ya'lamūna)* They know	اِسْتَسْقٰى	*(Istasqā)* He prayed for water
عَوَانٌ	*('Awānun)* Full-grown	فَتَحَ اللّٰهُ	*(FataḥallĀhu)* Allāh has unfolded	تَشَابَهَ	*(Tashābaha)* Appeared alike
لَوْنُهَا	*(Launuhā)* Her color	يُسِرُّوْنَ	*(Yusirrūna)* They keep secret	اِحْسَانًا	*(Iḥsānan)* To show kindness; Handsome manner
صَفْرَآءُ	*(Ṣafrā'u)* Dun (*Dull brown*)	يُعْلِنُوْنَ	*(Yu'linūna)* They make known	قُرْبٰى	*(Qurbā)* Kindred
فَاقِعٌ	*(Fāqi'un)* Rich in tone	اُمِّيُّوْنَ	*(Ummiyyūna)* Illiterate	تَوَلَّيْتُمْ	*(Tawallaitum)* You turned away
تَسُرُّ	*(Tasurru)* She delights	اَمَانِيَّ	*(Amāniyya)* False notions	لَا تَسْفِكُوْنَ	*(Lā tasfikūna)* You will not shed
نٰظِرِيْنَ	*(Nāẓirīna)* Observers	يَظُنُّوْنَ	*(Yaẓunnūna)* They conjecture	لَا تَهْوٰى	*(Lā tahwā)* Desired not
لَنْ تَمَسَّ	*(Lan tamassa)* Shall never touch	وَيْلٌ	*(Wailun)* Woe; Distress	دِيَارِكُمْ	*(Diyārikum)* Your homes
تُثِيْرُ	*(Tuthīru)* She ploughs	يَكْتُبُوْنَ	*(Yaktabūna)* They Write	اَقْرَرْتُمْ	*(Aqrartum)* You confirmed
حَرْثَ	*(Ḥartha)* Tilth	اَيْدِىْ	*(Aidī)* Hands	فَرِيْقًا	*(Farīqan)* A section
شِيَةَ	*(Shiyata)* Any blemish; Flaw	عِنْدِ	*('Indi)* Here; With; By	اِثْمٌ	*(Ithmun)* Sin
مُخْرِجٌ	*(Mukhrijun)* Is to bring to light	يَكْسِبُوْنَ	*(Yaksibūna)* They earn	عُدْوَانٌ	*('Udwānun)* Transgression
تَسْقِىْ	*(Tasqī)* She waters	يَتَفَجَّرُ	*(Yatafajjaru)* Gush forth	ذَلُوْلٌ	*(Dhalūlun)* Well-trained

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ثُمَّ	*(Thumma)* Then	تَمَسَّنَا	*(Tamassanā)* Touch us	يَشَآءُ	*(Yashā'u)* He wishes
تُفْدُوْ	*(Tufādū)* Your ransom	مُهِيْنٌ	*(Muhīnun)* Humiliating	اَكْثَرُهُمْ	*(Aktharuhum)* Most of them
اِخْرَاجُ	*(Ikhrāju)* Expulsion	نُؤْمِنُ	*(Nu'minu)* We believe	وَرَآءَ	*(Warā'a)* Behind
جَزَآءُ	*(Jazā'un)* Reward; Return	خُذُوْا	*(Khudhū)* Hold	لَكَبِيْرَةٌ	*(Lakabīratun)* This indeed is hard
خِزْىٌ	*(Khizyun)* Disgrace	بِقُوَّةٍ	*(Bi quwwatin)* Firmly	سِحْرَ	*(Sihra)* Deception; Magic
اَشَدُّ	*(Ashaddu)* Worse; Stronger; Harder; Severe	سَمِعْنَا	*(Sami'nā)* We heard	فِتْنَةٌ	*(Fitnatun)* Trial
عَذَابِ	*('Adhāb)* Punishment	عَصَيْنَا	*('Aṣainā)* We disobeyed	مَرْءٌ	*(Mar'un)* Man
اَلْحَيٰوةِ	*(Al-ḥayāti)* Life	اِيْمَانُ	*(Īmānu)* Faith	ضَآرِّيْنَ	*(Ḍā arrīna)* Harmful
يُخَفَّفُ	*(Yukhaffafu)* Shall be lightened	اَلدَّارُ	*(Addāru)* The abode	مَثُوْبَةٌ	*(Mathūbatun)* Reward; Return
لَقَدْ	*(Laqad)* Verily	خَالِصَةً	*(Khāliṣatan)* Exclusively	يَخْتَصُّ	*(Yakhtaṣṣu)* He chooses
اٰتَيْنَا	*(Ātainā)* We gave	دُوْنِ	*(Dūni)* Other	نَنْسَخْ	*(Nansakh)* We abrogate
قَفَّيْنَا	*(Qaffainā)* We sent after	فَتَمَنَّوْ	*(Fatamannau)* Then you wish	نُنْسِ	*(Nunsi)* We cause to be forgotten
بَيِّنٰتِ	*(Bayyināti)* Manifest signs; Clear proofs	يَوَدُّ	*(Yawaddu)* He wishes	نَأْتِ	*(Na'ti)* We take; Bring
اَيَّدْنٰهُ	*(Ayyadnāhu)* We strengthened him	اَحَدُهُمْ	*(Aḥaduhum)* Every one of them	مِثْلِهَا	*(Mithlihā)* Like thereof
فَلاَ رَفَثَ	*(Fīā rafatha)* No foul talk	اَلْفٌ	*(Alfun)* A thousand	وَلِيِّ	*(Waliyyin)* Protector; Friend
غُلْفٌ	*(Ghulfun)* Covers	سَنَةٍ	*(Sanatin)* Year	تُرِيْدُوْنَ	*(Turīdūna)* You wish
عَرَفُوْا	*('Arafū)* They knew to be the truth	مُزَحْزِحِهٖ	*(Muzaḥziḥihī)* Keeping it away	سُئِلَ	*(Su'ila)* We asked
يَكْفُرُوْا	*(Yakfurū)* They reject	بَصِيْرٌ	*(Baṣīrun)* All-Seeing	ضَلَّ	*(Ḍalla)* He has gone astray
بِئْسَ	*(Bi'sa)* Is evil	عَدُوًّا	*('Aduwwan)* Enemy	سَبِيْلِ	*(Sabīli)* Path
يَسْتَفْتِحُوْنَ	*(Yastaftiḥūna)* They pray for victory	بِإِذْنِ اللّٰهِ	*(Bi idhnillāhi)* By the command of Allāh	كَثِيْرٌ	*(Kathīrun)* Many
اَقْرَرْتُمْ	*(Aqrartum)* You confirmed	اُسٰرٰى	*(Usārā)* Prisnors	يَخْطَفُ	*(Yakhṭafu)* He snatches

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بَآءُوْ	*(Bā'ū)* They incurred	بُشْرٰى	*(Bushrā)* Glad tidings	حَسَدًا	*(Ḥasadan)* Envy
اَقِيْمُوْا	*(Aqīmū)* Observe; Perform accurately	خَرَابِهَا	*(Kharābihā)* To ruin them	بَشِيْرًا	*(Bashīran)* A bearer of glad tidings
اٰتُوْا	*(Ātū)* Give; Pay	اِلاَّ	*(Illā)* Except	نَذِيْرًا	*(Nadhīran)* A warner
تَجِدُوْاهُ	*(Tajidū hu)* You shall find it	خَآئِفِيْنَ	*(Khā'ifīna)* Those who fear	تَظٰهَرُوْنَ	*(Taẓāharūna)* You back up; Support
هُوْدًا	*(Hūdan)* Jews	عَصَوْ	*('Aṣau)* They rebelled	جَحِيْمِ	*(Jaḥīmi)* Hell
تِلْكَ	*(Tilka)* These are	اَيْنَمَا	*(Ainamā)* Withersoever	تَرْضٰى	*(Tarḍā)* Will be pleased
اَمَانِيُّهُمْ	*(Amāniyyuhum)* Their vain desires	تُوَلُّوْا	*(Tuwallū)* You will turn	اَهْوَآءَهُمْ	*(Ahwā'ahum)* Their evil desires
هَاتُوْا	*(Hātū)* Produce	وَجْهُ اللّٰهِ	*(Wajhullāhi)* The Face of Allāh	مَشْرَبَ	*(Mashraba)* Drinking place
بُرْهَانَكُمْ	*(Burhānakum)* Your proof	وَاسِعٌ	*(Wāsi'un)* Bountiful	خٰسِرُوْنَ	*(Khāsirūna)* Losers
مَنْ	*(Mann)* Whoever	وَلَدًا	*(Waladan)* Son	اُذْكُرُوْا	*(Udhkarū)* Remember
اَسْلَمَ	*(Aslama)* Submits	سُبْحٰنَهٗ	*(Subḥānahū)* Holy is He	يَسْتَفْتِحُوْنَ	*(Yastaftiḥūna)* They pray for victory
مُحْسِنٌ	*(Muḥsinun)* Doer of good	قٰنِتُوْنَ	*(Qānitūna)* Obeying	فَضَّلْتُكُمْ	*(Faḍḍaltukum)* Exalted you
اَجْرُهٗ	*(Ajruhū)* His reward	بَدِيْعُ	*(Badī'u)* The Originator	تَجْزِىْ	*(Tajzī)* We will substitute
خَوْفٌ	*(Khaufun)* Fear	قَضٰٓى	*(Qaḍā)* He decrees	تَنْفَعُ	*(Tanfa'u)* Shall avail
يَتْلُوْنَ	*(Yatlūna)* They read	اَمْرًا	*(Amran)* A thing	شَفَاعَةٌ	*(Shafā'atun)* Intercession
يَحْكُمُ	*(Yaḥkumu)* He will judge	كُنْ	*(Kun)* Be	ذَهَبَ بِهٖ	*(Dhahaba bihī)* He took it away
يَضْرِبَ مَثَلاً	*(Yaḍriba mathalan)* He gives example	فَيَكُوْنُ	*(Fayakūnu)* It begins to happen	اَتَمَّهُنَّ	*(Atammahunna)* He fulfilled
يَخْتَلِفُوْنَ	*(Yakhtalifūna)* They disagree	تَشَابَهَتْ	*(Tashābahat)* Became alike	اِمَامًا	*(Imāman)* A leader
اَظْلَمُ	*(Aẓlamu)* More unjust	يُوْقِنُوْنَ	*(Yūqinūna)* Firmly believe	ذُرِّيَّتِىْ	*(Dhurriyyatī)* My offspring
مَنَعَ	*(Mana'a)* Prohibits	اَرْسَلْنٰكَ	*(Arsalnāka)* We have sent thee	مَثَابَةً	*(Mathābatan)* A resort
سَعٰى	*(Sa'ā)* Seeks	مَشَوْا	*(Mashau)* They walk	مُصَلًّى	*(Muṣallā)* A place of Prayer

ARABIC	ENGLISH	ARABIC	ENGLISH	ARABIC	ENGLISH
عَهِدْنَآ	*(ʻAhidnā)* We commanded	مُسْلِمَةً	*(Muslimatan)* Submissive	اَلدِّيْنَ	*(Addīna))* Perfect religion
طَهِّرَا	*(Ṭahhirā)* You both purify	أَرِنَا	*(Arinā)* Show us	لاَ تَمُوْتُنَّ	*(Lā tamūtunna)* Let not death overtake you
طَآئِفِيْنَ	*(Ṭā'ifīna)* Those who perform the circuit	مَنَاسِكَنَا	*(Manāsikanā)* Our ways of worship and sacrifice	مُسْلِمُوْنَ	*(Muslimūna)* Obedient; Those who submit
عَاكِفِيْنَ	*(ʻĀkifīna)* Those who remain for devotion	تُبْ عَلَيْنَا	*(Tub ʻalainā)* Turn to us with mercy	أَمْ	*(Amm)* Or
اَلرُّكَّعِ	*(Arrukka'i)* Those who bow down	تَوَّابُ	*(Tawwābu)* Oft-returning with compassion	كُنْتُمْ شُهَدَآءُ	*(Kuntum shuhadā'u)* You were present
اَلسُّجُوْدِ	*(Assujūdi)* Those who fall prostrate in Prayer	إِبْعَثْ	*(Ib'ath)* Raise up	حَضَرَ	*(Ḥaḍara)* Came *(Death)*
إِذْ	*(Idh)* When	يَتْلُوْا	*(Yatlū)* He will recite	مَوْتُ	*(Mautu)* Death
إِجْعَلْ	*(Ij'al)* Make	يُعَلِّمُ	*(Yu'allimu)* He will teach	إِلٰهَ	*(Ilāha)* God; Deity
بَلَدًا	*(Baladan)* Town	اَلْحِكْمَةَ	*(Al-ḥikmata)* Wisdom	أٰبَآءِ	*(Ābā'i)* Fathers
أٰمِنًا	*(Āminan)* Of peace	يُزَكِّيْ	*(Yuzakkī)* He will purify	تِلْكَ	*(Tilka)* Those
أُرْزُقْ	*(Urzuq)* Provide with fruits	مَنْ	*(Mann)* Who	خَلَتْ	*(Khalat)* Have passed away
أَهْلَهٗ	*(Ahlahū)* Its dewellers	يَرْغَبُ عَنْ	*(Yarghabu 'an)* Turns away	كَسَبَتْ	*(Kasabat)* These (*people*) earned
أُمَتِّعُ	*(Umatti'u)* I shall bestow benefits	سَفِهَ	*(Safiha)* He made a fool	مُخْلِصُوْنَ	*(Mukhliṣūna)* Sincerely devoted
أَضْطَرُّ	*(Aḍṭarru)* I shall drive to the punishment	إِصْطَفَيْنَا	*(Iṣṭafainā)* We have chosen	كَسَبْتُمْ	Kasabtum) You earned
بِئْسَ الْمَصِيْرُ	*(Bi'sal maṣīru)* An evil destination it is	صَالِحِيْنَ	*(Ṣāliḥīna)* The righteous	تُسْئَلُوْنَ	*(Tus'alūna)* You will be questioned
يَرْفَعُ	*(Yarfa'u)* He raises	أَسْلِمْ	*(Aslimu)* Submit	رَاجِعُوْنَ	*(Rāji'ūnā)* Those who return
قَوَاعِدَ	*(Qawā'ida)* The foundations	أَسْلَمْتُ	*(Aslamtu)* I have already submitted	قَبْلِكَ	*(Qablika)* Before thee
تَقَبَّلْ	*(Taqabbal)* Accept	وَصّٰى	*(Waṣṣā)* Did enjoin	تَهْتَدُوْا	*(Tahtadū)* You will be rightly guided
مُسْلِمَيْنِ	*(Muslimaini)* Both submissive	بَنِيَّ	*(Baniyya)* My sons	حَنِيْفًا	*(Ḥanīfan)* Ever inclined to Allāh
أُمَّةً	*(Ummatan)* Nation; Community	أُعْبُدُوْا	*(U'budū)* Worship	أَسْبَاطُ	*(Asbāṭun)* Children

ARABIC	ENGLISH	ARABIC	ENGLISH	ARABIC	ENGLISH
أُوْتِىَ	*(Ūtiya)* Given	وَسَطًا	*(Wasaṭan)* Middle; Balanced	إِنَّ	*(Inna)* Surely
نُفَرِّقُ	*(Nufarriqu)* We make distinction	شُهَدَآءَ	*(Shuhadā'a)* Guardians	اُدْعُ	*(Ud'u)* Pray
اٰمَنْتُمْ	*(Āmantum)* You have believed	نَعْلَمَ	*(Na'lama)* We know	يَعْرِفُوْنَ	*(Ya'rifūna)* They recognize
اِهْتَدَوْا	*(Ihtadau)* They are rightly guided	يَتَّبِعُ	*(Yattabi'u)* He follows	يَكْتُمُوْنَ	*(Yaktumūna)* They conceal
تَجِدَنَّ	*(Tajidanna)* You shall find	يَنْقَلِبُ	*(Yanqalibu)* He turns upon his heels	قَدَّمَتْ	*(Qaddamat)* Sent forward
اَذْكُرُ	*(Adhkur)* I shall remeber	عَقِبَيْ	*('Aqibai)* Both heels	فَلاَ تَكُوْنَنَّ	*(Falā takūnanna)* Be not of those
يَكْفِيْ	*(Yakfi)* Will suffice	اُقْتُلُوْآ	*(Uqtulū)* Kill	مِنَ الْمُمْتَرِيْنَ	*(Minal mumtarīna)* Who doubt
صِبْغَةَ	*(Ṣibghata)* Religion	لِيُضِيْعُ	*(Li-yuḍī'u)* That he would let go (*your faith*) in vain	وِجْهَةٌ	*(Wijhatun)* Goal; Aim
اَحْسَنُ	*(Aḥsanu)* Is better	رَءُوْفٌ	*(Ra'ūfun)* Compassionate	مُوَلِّيْهَا	*(Muwallīhā)* One who turns his whole attention to it
عَابِدُوْنَ	*('Ābidūna)* Worshippers	اَحْرَصَ	*(Aḥraṣa)* The most covetous; Desirous	فَاسْتَبِقُوْا	*(Fastabiqū)* Then vie with one another
تُحَآجُّوْنَ	*(Tuḥā-ajjūna* You dispute	تَقَلُّبَ	*(Taqalluba)* Turning often	خَيْرَاتِ	*(Khairāti)* Good works
اَعْمَالُ	*(A'mālu)* Deeds	وَجْهِكَ	*(Wajhika)* Thy face	اَيْنَ مَا	*(Aina mā)* Wherever
اَمْ تَقُوْلُوْنَ	*(Am taqūlūna)* Do you say?	فَلَنُوَلِّيَنَّكَ	*(Falanuwalliyannaka)* Surely, we shall make you turn (to the Qiblah)	خَرَجْتَ	*(Kharajta)* You came out
اَظْلَمُ	*(Aẓlamu)* More unjust	شَطْرَ	*(Shaṭra)* Towards	لِئَلاَّ يَكُوْنُ	*(Li'alla yakūnu)* So that, there may be no
كَتَمَ	*(Katama)* He hid	اَلْمَسْجِدِ الْحَرَامِ	*(Al-masjidil ḥarām* Sacred Mosque	حُجَّةٌ	*(Ḥujjatun)* Argument
تَعْمَلُوْنَ	*(Ta'malūna)* You do	حَيْثُ مَا	*(Ḥaithu mā)* Wherever	تَخْشَوْ	*(Takhshau)* Be fearful
سَيَقُوْلُ	*(Sayaqūlu)* They will say	اَبَدًا	*(Abadan)* Never	اُتِمَّ	*(Utimma)* I shall make perfect
يُعَمَّرُ	*(Yu'ammaru)* He may be granted a life	اَتَيْتَ	*(Ataita)* You came	كَمَا	*(Kamā)* Just as
وَلّٰى	*(Wallā)* Has turned	تَابِعٍ	*(Tābi'in)* Follower	اَرْسَلْنَا	*(Arsalnā)* We have sent
قِبْلَةِ	*(Qiblati)* Direction	تَبِعُوْا	*(Tabi'ū)* They followed	تَعْلَمُوْنَ	*(Ta'lmūna)* You know

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اُشْكُرُوْا	*(Ashkurū)* Be thankful	فَلاَ جُنَاحَ	*(Falā junāḥa)* It is, therefore, no sin	تَصْرِيْفِ	*(Taṣrīfi)* Change (*of winds*)
يٰٓاَيُّهَا	*(Yā-ayyuhā)* O!	يَطَّوَّفَ	*(Yaṭṭawwafa)* He goes around	اَلرِّيٰحِ	*(Arriyāḥu)* Winds
يُقْتَلُ	*(Yuqtalu)* He is killed	مَنْ تَطَوَّعَ خَيْرًا	*(Man taṭawwa'a khairan)* Whoso does good voluntarily	تَجْرِىْ	*(Tajrī)* Sail; Flow
اَمْوَاتٌ	*(Amwātun)* Dead ones	يَكْتُمُوْنَ	*(Yaktumūna)* Conceal	اَلسَّحَابِ	*(Assaḥābi)* Clouds
اَحْيَآءٌ	*(Aḥyā'un)* Living; Alive	شَاكِرٌ	*(Shākirun)* Appreciating	اَلْمُسَخَّرِ	*(Al-musakhkhari)* Pressed into service
لاَتَشْعُرُوْنَ	*(Lā tash'urūna)* You perceive not	بَيَّنَّا	*(Bayyannā)* We have made it clear	يَعْقِلُوْنَ	*(Ya'qilūna)* They understand
لَنَبْلُوَنَّ	*(Lanabluwanna)* We will try you	يَلْعَنُ	*(Yal'anu)* He curses	يَتَّخِذُ	*(Yattakhidhu)* He takes
اَلْجُوْعِ	*(Al-jū'i)* Hunger	لاَعِنُوْنَ	*Lā'inūna)* Those who curse	اَنْدَادًا	*(Andādan)* Partners
نَقْصٍ	*(Naqṣin)* Loss	تَابُوْا	*(Tābū)* They repented	يُحِبُّوْنَ	*(Yuḥibbūna)* They love
اَمْوَالِ	*(Amwālin)* Wealth	اَصْلَحُوْا	*(Aṣlaḥū)* They amended	حُبٌّ	*(Ḥubbun)* Love
اَنْفُسِ	*(Anfusin)* Lives	بَيَّنُوْا	*(Bayyanū)* They openly declared	اِخْتِلاَفَ	*(Ikhtilāfa)* Alternation; Variation
بَشِّرْ	*(Bashshir)* Give glad tidings	اَتُوْبُ	*(Atūbu)* I shall turn with forgiveness	يَرَوْنَ	*(Yarauna)* They will see
اَصَابَتْ	*(Aṣābat)* Overtook	كُفَّارٌ	*(Kuffārun)* Disbelievers	شَدِيْدٌ	*(Shadīdun* Severe; Extreme
مُصِيْبَةٌ	*(Muṣībatun)* Misfortune	خَالِدِيْنَ	*(Khālidīna)* Those who will remain till long time	يُرِيْهِمُ اللّٰهُ	*(Yurīhumullāhu)* Allāh shows them
رَاجِعُوْنَ	*(Rāji'ūna)* Those who return	يُخَفَّفُ	*(Yukhaffafu)* Will be lightened	اُتُّبِعُوْا	*(Attubi'ū)* They were followed
صَلَوٰتٌ	*(Ṣalawātun)* Blessings	يُنْظَرُوْنَ	*(Yunẓarūna)* They will be granted respite	اِتَّبَعُوْا	*(Ittaba'ū)* They followed
مُهْتَدُوْنَ	*(Muhtadūna)* Those who are rightly guided	حِطَّةٌ	*(Ḥiṭṭatun)* We ask for forgiveness of our sins	تَقَطَّعَتْ	*(Taqaṭṭa'at)* To be cut asunder; Cut off
اَلصَّفَا	*(Aṣṣafā)* A hill in Mecca	اَلْفُلْكِ	*(Al-fulki)* Ships	اَسْبَابُ	*(Asbābu)* Means; Ties
اَلْمَرْوَةَ	*(Al-Marwah)* A hill in Mecca	شَرَوْ	*(Sharau)* They sold	كَرَّةً	*(Karratan)* A return (to world)
شَعَآئِرِ اللّٰهِ	*(Sha'ā'irillāh)* Signs of Allāh	بَثَّ	*(Baththa)* He (*God*) scattered	نَتَبَرَّاَ	*(Natabarra-a)* We shall disown
اِعْتَمَرَ	*(I'tamara)* He performed *'Umrah*	دَآبَّةٌ	*(Dā-abbatun)* Beasts (*Moving creatures*)	تَبَرَّءُوْا	*(Tabarra'ū)* They disowned

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حَسَرَاتٍ	*(Ḥasarātin)* Anguishes	بَاغٍ	*(Bāghin)* Disobedient	مُوفُوْنَ	*(Mūfūna)* Those who fulfil
خَارِجِيْنَ	*(Khārijīna)* Those who get out	عَادٍ	*('Ādin)* Exceeding the limit	بِعَهْدِهِمْ	*Bi-'ahdihim)* Their promise
حَلاَلاً	*(Ḥalālan)* Lawfull	يَشْتَرُوْنَ	*(Yashtarūna)* They take in exchange	عَاهَدُوْا	*('Āhadū)* They made covenant
طَيِّبًا	*(Ṭayyiban)* Wholesome	يَأْكُلُوْنَ	*(Ya'kulūna)* They eat	بَأْسَآءِ	*(Ba'sā'i)* Poverty
خُطُوَاتٍ	*(Khuṭuwātin)* Footsteps	بُطُوْنِ	*(Buṭūni)* Bellies	ضَرَّآءِ	*(Ḍarrā'i)* Afflictions
فَحْشَآءِ	*(Faḥshā'i)* Foul; Indecencies	اِتَّخَذَ	*(Ittakhadha)* Has taken to; Assumed	حِيْنَ الْبَاسِ	*(Ḥīnal ba'si)* In time of war
نَتَّبِعُ	*(Nattabi'u)* We follow	فَمَا اَصْبَرَهُمْ	*(Famā aṣbarahum)* How great is their endurance	صَدَقُوْا	*(Ṣadaqū)* They have proved truthful
اَلْفَيْنَا	*(Alfainā)* We found	نَزَّلَ	*(Nazzala)* He sent down	مُتَّقُوْنَ	*(Muttaqūna)* Truly God-fearing
يَهْتَدُوْنَ	*(Yahtadūna)* They follow the right path	تَنْظُرُوْنَ	*(Tanẓurūna)* In front of your eyes	كُتِبَ	*(Kutiba)* Was prescribed
يَنْعِقُ	*(Yan'iqu)* He shouts	شِقَاقٍ بَعِيْدٍ	*(Shiqāqim ba'īd)* Extreme enmity	اَلْقِصَاصُ	*(Al-qiṣāṣu)* Retaliation
يَسْمَعُ	*(Yasma'u)* He hears	لَيْسَ	*(Laisa)* Is not	اَلْقَتْلٰى	*(Al-qatlā)* Slain; Killed ones
دُعَآءً	*(Du'ā'-an)* Call	اَلْبِرُّ	*(Al-birru)* Righteousness	اَلْحُرُّ	*(Al-ḥurru)* Free man
نِدَآءً	*(Nidā-'u)* Cry	تُوَلُّوْا	*(Tuwallū)* You turn	اَلْعَبْدُ	*(Al-'abdu)* Slave
اِيَّاهُ	*(Iyyāhu)* Him alone	قِبَلَ	*(Qibala)* Towards	سَآئِلِيْنَ	*(Sā'ilīna)* Those who ask
اَلْمَيْتَةَ	*(Al-maitata)* Dead	اٰتَى الْمَالَ	*(Ātal māla)* He gave money	اِتِّبَاعٌ	*(Ittabā'un)* To follow
اَلدَّمَ	*(Addama)* Blood	عَلٰى حُبِّهٖ	*('Alā ḥubbihī)* In spite of it's love	اَدَآءٌ	*(Adā'un)* Payment
لَحْمًا	*(Laḥman)* Flesh	مَسٰكِيْنَ	*(Masākīna)* Needy; Poor	يَخْتَصُّ	*(Yakhtaṣṣu)* He chooses
خِنْزِيْرِ	*(Khinzīr)* Swine; Pig	اِبْنَ السَّبِيْلِ	*(Ibnassabīli)* Wayfarer	تَخْفِيْفٌ	*(Takhfīfun)* Alleviation
وَمَا أُهِلَّ بِهٖ لِغَيْرِ اللّٰهِ	*(Wamā uhilla bihī li ghai rillāhi)* And that on which the name of any other than Allāh has been invoked	عُفِيَ	*('Ufiya)* He has been granted remission	تَتَّقُوْنَ	*(Tattaqūna)* You guard against evil
اِضْطُرَّ	*(Iḍṭurra)* He is compelled	الرِّقَابِ	*(Arriqābi)* Slaves; Captives	تَرَكَ خَيْرًا	*(Taraka khairan)* Leaves much wealth

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يُبَدِّلُوْنَ	*(Yubaddilūna)* They alter	عَنِّى	*(‘Annī)* About me	خَيْطِ الْاَبْيَضُ	*(Khaiṭal-abyaḍu)* White thread
خَافَ	*(Khāfa)* He apprehended	أُجِيْبُ	*(Ujību)* I accept	اَسْوَدِ	*(Aswadi)* Black
مُوْصٍ	*(Mūṣin)* Testator	دَعْوَةٌ	*(Da‘watun)* Prayer; Call	اَتِمُّوْا	*(Atimmū)* Complete
اَلصِّيَامُ	*(Aṣṣiyāmu)* Fasting	الدَّاعِ	*(Addā‘i)* Supplicant	لَا تُبَاشِرُوْهُنَّ	*(Lā tubāshirūhunna* Do not go in unto them
جَنَفًا	*(Janafan)* A partiality	دَعَانِ	*(Da‘āni)* He prayed to me	عَاكِفُوْنَ	*(‘Ākifūna)* Those who perform *I'tikaf*
اِبْتَغُوْا	*(Ibtaghū)* Wish; Seek	فَلْيَسْتَجِيْبُوْلِىْ	*(Falyastajībūlī)* So that they should hearken to Me	حُدُوْدُ اللّٰهِ	*(Ḥudūdullāhi)* Limits fixed by Allāh
مَعْدُوْدَاتٍ	*(Ma‘dūdātin)* Fixed number of days	وَالْيُؤْمِنُوْبِىْ	*(Walyu’minūbī)* And they should believe in Me	لَا تَقْرَبُوْا	*(Lā taqrabū)* You approach them not
يُطِيْقُوْنَ	*(Yuṭīqūna)* They are able to	لَعَلَّهُمْ	*(La‘allahum)* May be that they	يُبَيِّنُ	*(Yubayyinu)* Makes clear
فِدْيَةٌ	*(Fidyatun)* Expiation	يَرْشُدُوْنَ	*(Yarshudūna)* They follow the right way	أُعِدَّتْ	*(U-‘iddat)* Is prepared
اِتَّقُوْا	*(Ittaqū)* Guard against	أُحِلَّ	*(Uḥilla)* It is made lawful	لَا تُدْلُوْا	*(Lā tudlū)* Do not offer
اِعْتَدَوْا عَلَيْهِ	*(I‘tadau ‘alaihi)* Punish him; Retaliate	لَيْلَةَ الصِّيَامِ	*(Lailataṣṣiyāmi)* Night of the fast	حُكَّامٌ	*(Ḥukkāmun)* Authorities
تَصُوْمُوْ	*(Taṣūmū)* You fast	اَلرَّفَثُ	*(Arrafathu)* Going in (*unto your wives*)	فَرِيْقًا	*(Farīqan)* A part
فُرْقَانٌ	*(Furqānun)* Discrimination	بَلَآءٌ	*(Balā’un)* Trial; Test	يَسْئَلُوْنَكَ	*(Yas’alūnaka)* They ask you
شَهِدَ	*(Shahida)* He was present	كُنْتُمْ تَخْتَانُوْنَ	*(Kuntum takhtānūna)* You had been acting unjustly	نَقْصٍ	*(Naqṣin)* Diminition; Loss
يُرِيْدُ اللّٰهُ	*(Yurīdullāhu)* Allāh desires	فَتَابَ عَلَيْكُمْ	*(Fatāba ‘alaikum)* He has turned to you with mercy	اَلْاَهِلَّةِ	*(Al-ahillati)* Moons
اَلْيُسْرَ	*(Al-yusra)* Ease	فَالْئٰنَ	*(Fal’āna)* So now	مَوَاقِيْتُ	*(Mawāqītu)* Means for measuring time
اَلْعُسْرَ	*(Al-‘usra)* Hardship	بَاشِرُوْهُنَّ	*(Bāshirūhunna)* You may go in unto them	شَاكِرٌ	*(Shākirun)* Appreciating; Grateful
تُكْمِلُوْا	*(Tukmilū)* You may complete	وَابْتَغُوْا	*(Wabtaghū)* And seek	تَاْتُوْا	*(Ta’tū)* You come into
لَعَلَّكُمْ	*(La‘allakum)* May be that you	كُلُوْا	*(Kulū)* Eat	اَلْبُيُوْتَ	*(Al-buyūta)* Houses
سَاَلَكَ	*(Sa-alaka)* He asked you	يَتَبَيَّنَ	*(Yatabayyana)* It becomes distinct	ظُهُوْرِهَا	*(Ẓuhūrihā)* The backs thereof

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لَا تَعْتَدُوْ	*(Lā ta'tadū)* Do not transgress	لَا تَحْلِقُوْا	*(Lā taḥliqū)* Do not shave	خَيْرَ الزَّادِ	*(Khairazzādi)* Best provision
لَا يُحِبُّ	*(Lā yuḥibbu)* He does not like	رُءُوْسَكُمْ	*(Ru'ūsakum)* Your heads	يَعْلَمْهُ اللّٰهُ	*(Ya'lamhullāhu)* Allāh knows it
اَلْمُعْتَدِيْنَ	*(Al-mu'tadīna)* The transgressors	يَبْلُغَ	*(Yablughu)* It reaches	يٰاُولِى الْاَلْبَابِ	*(Yā ulilbāb)* O men of understanding
حَيْثُ	*(Ḥaithu)* Wherever	اَلْهَدْىُ	*(Al-hadyu)* Offering (animal)	لَيْسَ	*(Laisa)* It is no
ثَقِفْتُمُوْهُمْ	*(Thaqiftumūhum)* You meet them	مَحِلَّهٗ	*(Maḥillahū)* Its destination	اَفَلَا	*(Afalā)* Will not then
اَخْرِجُوْهُمْ	*(Akhrijūhum)* Drive them out	بَلٰى	*(Balā)* Yes (*why not*)	تَبْتَغُوْا	*(Tabtaghū)* You seek
قَاتِلُوْا	*(Qātilū)* Fight	رَأْسِهٖ	*(Ra'sihī)* His head	اَفَضْتُمْ	*(Afaḍtum)* You returned
اُنْزِلَ	*(Unzila)* Has been revealed	نُسُكٍ	*(Nusukin)* Sacrifice	اَفِيْضُوْا	*(Afīḍū)* Return
اِنِ انْتَهَوْا	*(Inintahau)* If they desist; Abstain	تَمَتَّعَ	*(Tamatta'a)* He availed himself	مِنْ حَيْثُ	*(Min ḥaithu)* From where
مَلَكَيْنِ	*(Malakaini)* Two angels	لَمْ يَجِدْ	*(Lam yajid)* He could not find	اَفَاضَ النَّاسُ	*(Afāḍannāsu)* People poured forth
عُدْوَانَ	*('Udwāna)* Hostility; Enmity	ثَلٰثَةِ	*(Thalāthatin)* Three	قَضَيْتُمْ	*(Qaḍaitum)* Have performed
اَلْحُرُمٰتِ	*(Al-ḥurumāti)* Sacred things	سَبْعَةٍ	*(Sab'atin)* Seven	دُوْنِ	*(Dūni)* Besides; Except
قِصَاصٌ	*(Qiṣāṣun)* Retaliation	رَجَعْتُمْ	*(Raja'tum)* You return (to home)	حَسَنَةً	*(Ḥasanatun)* Good
اِعْتَدٰى	*(I'tadā)* He transgressed	اَلْعِقَابِ	*(Al-'iqābi)* Punishment	قِنَا	*(Qinā)* Protect us
اَنْفِقُوْ	*(Anfiqū)* Spend	اَشْهُرٌ	*(Ash-hurun)* Months	نَصِيْبٌ	*(Naṣībun)* A goodly share
لَا تُلْقُوْا	*(Lā tulqū)* Cast not yourselves	مَعْلُوْمٰتٌ	*(Ma'lūmātun)* Well known	كَسَبُوْا	*(Kasabū)* They earned
اَلتَّهْلُكَةِ	*(Attahlukuh)* Ruin	فَرَضَ	*(Faraḍa)* He determined	سَرِيْعُ الْحِسَابِ	*(Sarī'ul ḥisāb)* Swift at reckoning
اَحْسِنُوْا	*(Aḥsinū)* Do good	قَامُوْا	*(Qāmū)* They stand still	يُبَيِّنُ	*(Yubayyinu)* He expounds
اَتِمُّوْا	*(Atimmū)* Complete	فُسُوْقٌ	*(Fusūqun)* Transgression; Disobedience	تَعَجَّلَ	*Ta'ajjala* He hastened
اُحْصِرْتُمْ	*(Uḥṣirtum)* You are kept back	جِدَالَ	*(Jidāla)* Quarrelling	تَاَخَّرَ	*(Ta akhkhara)* He stayed behind
اِسْتَيْسَرَ	*(Istaisara)* Is easily available	تَزَوَّدُوْا	*(Tazawwadū)* Take provision	تُحْشَرُوْنَ	*(Tuḥsharūna)* You will be brought together

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يُعْجِبُكَ	*(Yu'jibuka)* It pleases you	اٰتَيْنٰهُمْ	*(Ātaināhum)* We gave them	مَاذَا	*(Mādhā)* What
يُشْهِدُ اللّٰهَ	*(Yush hidullāhu)* He calls Allāh to witness	وَمَنْ	*(Wa mann)* And whoso	مَا اَنْفَقْتُمْ	*(Mā anfaqtum)* Whatever you spent
اَلَدُّ الْخِصَامِ	*(Aladdulkhiṣāmi)* Contentious of quarrellers	زُيِّنَ	*(Zuyyina)* Is made to appear attractive	مِنْ خَيْرٍ	*(Min khairin)* From wealth
تَوَلّٰى	*(Tawallā)* He became ruler	يُبَدِّلْ	*(Yubaddil)* He changes	مَا تَفْعَلُوْا	*(Mā taf'alū)* Whatever you do
سَعٰى	*(Sa'ā)* He ran about	يَسْخَرُوْنَ	*(Yaskharūna)* They scoff at	اَلْقِتَالُ	*(Al-qitālu)* Fighting
يُهْلِكَ	*(Yuhlika)* He destroys	فَوْقَهُمْ	*(Fauqahum)* Above them	كُرْهٌ	*(Kurhun)* Repugnant
لَقُوْا	*(Laqū)* They met; They meet	فَبَعَثَ اللّٰهُ	*(Faba'athallāhu)* Then Allāh raised	عَسٰى	*('Asā)* It may be
اِسْتَوٰى	*(Istawā)* He turned	مُبَشِّرِيْنَ	*(Mubashshirīna)* Bearers of good tidings	تَكْرَهُوْا	*(Takrahū)* You dislike
فَحَسْبُهٗ	*(Fa ḥasbahū)* So it is his sufficient reward	مُنْذِرِيْنَ	*(Mundhirīna)* Warners	تُحِبُّوْا	*(Tuḥibbū)* You like
اَلْمِهَادُ	*(Al-mihādu)* Place of rest	فِيْمَا	*(Fīmā)* Wherein	شَرٌّلَّكُمْ	*(Sharrullakum)* That is bad for you
يَشْرِىْ	*(Yashrī)* He sells	اِخْتَلَفُوْا فِيْهِ	*(Ikhtalafū fīhi)* They differred about it	عَنْ	*('Ann)* From
اِبْتِغَآءَ	*(Ibtighā'a)* Seeking of	بَغْيًا	*(Baghyan)* Oppressing; Transgression	كَبِيْرٌ	*(Kabīrun)* Heinous thing
مَرْضَاتِ اللّٰهِ	*(Marḍātillāhi)* The pleasure of Allāh	بَيْنَهُمْ	*(Bainahum)* One another	صَدٌّ	*(Ṣaddun)* To hinder
فِى السِّلْمِ	*(Fissilmi)* Into submission	حَسِبْتُمْ	*(Ḥasibtum)* You thought	اِخْرَاجٌ	*(Ikhrājun* To turn out
كَآفَّةً	*(Kā affatan)* Wholly; Entire	لَمَّا	*(Lammā)* Not yet	اَهْلِهٖ	*(Ahlihī)* Its people
زَلَلْتُمْ	*(Zalaltum)* You slipped	خَلَوْا	*(Khalau)* They passed away	اَكْبَرُ	*(Akbaru)* More heinous thing
يَنْظُرُوْنَ	*(Yanẓurūna)* They wait	مَسَّتْهُمْ	*(Massathum)* Befell them	وَلَا يَزَالُوْنَ	*(Walā yazālūna)* They will cease not
ظُلَلٍ	*(Ẓulalin)* Coverings	اَلنَّسْلَ	*(Annasla)* The progeny; Off-spring	يُقَاتِلُوْنَكُمْ	*(Yuqātilūnakum)* They will keep on fighting you
اَضَآءَتْ	*(Aḍā'at)* It (*fire*) lighted up	زُلْزِلُوْا	*(Zulzilū)* They were violently shaken	يَرُدُّوْكُمْ	*(Yaruddūkum)* They will make you revert
وَقُضِىَ الْاَمْرُ	*(Wa quḍiyal amru)* And the matter was decided	حَتّٰى	*(Ḥattā)* Until	عَنْ دِيْنِكُمْ	*('An dīnikum)* From your faith
فَسَوّٰىهُنَّ	*(Fasawwāhunna)* Then he perfected them (*skies*)	مَتٰى	*(Matā)* When	اِسْتَطَاعُوْ	*(Istaṭā'ū)* They were able

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مَنْ يَّرْتَدِدْ	*(Mañyyartadid)* Whoso turns back	يَدْعُوْنَ	*(Yad'ūna)* They call	حَلِيْمٌ	*(Ḥalīmun)* Forbearing
فَيَمُتْ	*(Fayamut)* Then he dies	اَعْجَبَكُمْ	*(A'jabakum)* Pleases you	يُؤْلُوْنَ	*(Yu'lūna)* They vow (abstinence)
حَبِطَتْ	*(Ḥabiṭat)* Gone in vain	يُبَيِّنُ	*(Yubayyinu)* Makes clear	اَبٰى	*(Abā)* He refused
يَرْجُوْنَ	*(Yarjūna)* They hope	يَتَذَكَّرُوْنَ	*(Yatadhakkarūna* They may remember	فَآءُوْ	*(Fā'ū)* They go back
اَلْخَمْرُ	*(Al-khamru)* Wine	اَلْمَحِيْضِ	*(Al-maḥīḍi)* Menstruation	عَزَمُوْا	*('Azamū)* They decided
اَلْمَيْسَرُ	*(Al-maisaru)* Gambling	اَذًى	*(Adhan)* Harmfull thing; Injury	اَلْمُطَلَّقَاتُ	*(Almuṭallaqātu)* Divorced women
مَنَافِعُ	*(Manāfi'un)* Advantages	فَاعْتَزِلُوْا	*(Fa'tazilū)* So keep away	يَتَرَبَّصْنَ	*(Yatarabbaṣna)* They shall wait
تَطْمَعُوْنَ	*(Taṭma'ūna))* You expect	يَطْهُرْنَ	*(Yaṭhurna)* They are clean	بِاَنْفُسِهِنَّ	*(Bi-anfusihinna)* Themselves
مُتَشَابِهَا	*(Mutashābihā)* Similar; Mutualy resembling	تَطَهَّرْنَ	*(Taṭahharna)* They have cleansed themselves	قُرُوْءٍ	*(Qurū'in)* Courses
يُنْفِقُوْنَ	*(Yunfiqūna)* They spend	فَأْتُوْهُنَّ	*(Fa'tūhunna)* Then go into unto them	يَحِلُّ	*(Yaḥillu)* It is lawful
اَلْعَفْوَ	*(Al 'afwa)* Surplus: What we can spare after fulfilling our basic requirements	مِنْ حَيْثُ	*(Min ḥaithu)* In a manner which	يَكْتُمْنَ	*(Yaktumna)* They conceal
تَتَفَكَّرُوْنَ	*(Tatafakkarūna)* You reflect	اَمَرَكُمْ	*(Amarakum)* Commanded you	اَرْحَامُ	*(Arḥāmun)* Wombs
تُخَالِطُوْهُمْ	*(Tukhāliṭūhum)* Intermix with them	لَمْ اَقُلْ	*(Lam aqul)* Did I not say	بُعُوْلَتَهُنَّ	*(Bu'ūlatahunna)* Their husbands
اِخْوَانُكُمْ	*(Ikhwānukum)* Your brothers	اَنّٰى	*(Annā)* When and how	بِرَدِّهِنَّ	*(Bi raddihinna)* To take them back
لَاَعْنَتَكُمْ	*(La -a'natukum)* He would have put you to hardship	شِئْتُمْ	*(Shi'tum)* You like	فَاِمْسَاكٌ	*(Fa imsākum)* Then to retain
لَا تَنْكِحُوْا	*(Lā tankiḥū)* Marry not	قَدِّمُوْا	*(Qaddimū)* Send ahead	تَسْرِيْحٌ	*(Tasrīḥun)* To send
اَلْمُشْرِكٰتِ	*(Al-mushrikāti)* Idolatrous women	عُرْضَةً	*('Urḍatan)* Target	اِخْوَانُكُمْ	*(Ikhwānukum)* Your brothers
يُؤْمِنَّ	*(Yu'minna)* They (*women*) believe	لِاَيْمَانِكُمْ	*(Li aimānikum)* For your oaths	اٰتَيْتُمُوْهُنَّ	*(Ātaitumūhunna)* You have given them
اَمَةٌ مُؤْمِنَةٌ	*Amatun mu'minatun* A believing bond-woman	تُصْلِحُوْا	*(Tuṣlihū)* Yoy make peace; Amend	يَخَافَا	*(Yakhāfā)* They both fear
عَقَلُوْهُ	*('Aqalūhu)* They have understood it	لَا يُؤَاخِذُكُمْ	*(Lā yu'ākhidhukum)* He will not call you to account	يَتَرَاجَعَا	*(Yatarāja'ā)* They both turn to each other
اَعْجَبَتْكُمْ	*(A'jabatkum)* She pleased you	بِاللَّغْوِ	*(Billaghwi)* Idle; Vain	فَبَلَغْنَ	*(Fabalaghna)* They approach

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اَجَلَهُنَّ	*(Ajalahunna)* End of their period	كِسْوَتُهُنَّ	*(Kiswatuhunna)* Their clothing	فَاحْذَرُوْهُ	*(Faḥdharūhu)* So beware of him
فَاَمْسِكُوْهُنَّ	*(Fa amsikūhunna)* Then retain them	لاَ تُكَلَّفُ نَفسَ	*(Lā tukallafu nafsan)* No soul is burdened	لَمْ تَمَسُّوْهُنَّ	*(Lam tamassūhunna)* You have not touched them
سَرِّحُوْهُنَّ	*(Sarriḥūhunna)* Send them away	اِلاَّ وُسْعَهَا	*(Illā wus'ahā)* Beyond its capacity	لَمْ تَفْرِضُوْا	*(Lam tafriḍū)* You have not setteled
ضِرَارًا	*(Ḍirāran)* Causing harm; Hurting	تُضَآرَّ	*(Tuḍā arru)* She is made to suffer	فَرِيْضَةً	*(Farīḍatun)* A dowery
هُزُوًا	*(Huzuwan)* Jest; Mockery	وَالِدَةٌ	*(Wālidatun)* Mother	مَتِّعُوْهُنَّ	*(Matti'ūhunna)* Provide for them
يَعِظُكُمْ	*(Ya'iẓukum)* He exhorts you	اَرَادَا	*(Arādā)* They both decided	اَلْمُوْسِعُ	*(Al-mūsi'u)* The rich
نِعْمَتَ اللّٰهِ	*(Ni'matallāhi)* Allāh's favors	فِصَالاً	*(Fiṣālan)* Weaning (*the child*)	قَدَرُهُ	*(Qadaruhū)* His means
اَلْحِكْمَةِ	*(Al-ḥikmati)* The wisdom	تَرَاضٍ	*(Tarāḍin)* Mutual consent	اَلْمُقْتِرِ	*(Al-muqtari)* The poor
تَعْضُلُوْهُنَّ	*(Ta'ḍulūhunna)* Prevent them	تَشَاوُرٍ	*(Tashāwurin)* Consultation	حَقًّا	*(Ḥaqqan)* Obligation
يَنْكِحْنَ	*(Yankiḥna)* From marrying	اَلرَّضَاعَةَ	*(Arriḍā'ata)* Suckling	فَرَضْتُمْ	*(Faraḍtum)* Settled for them
تَرَاضَوْ	*(Tarāḍau)* They agree between themselves	سَلَّمْتُمْ	*(Sallamtum)* You pay	تَعْفُوْا	*(Ta'fū)* You remit
يُوْعَظُ	*(Yū'aẓu)* Is admonished; Advised	يُتَوَفَّوْنَ	*(Yutawaffauna)* They die	يَعْفُوْنَ	*(Ya'fūna)* They remit; Forgive
اَزْكٰى لَكُمْ	*(Azkā lakum)* It is more blessed for you	يَذَرُوْنَ	*(Yadharūna)* They leave	عُقْدَةُ النِّكَاحِ	*('Uqdatunnikāḥi)* Tie of marriage
اَطْهَرُ	*(Aṭharu)* Purer	لاَ يَسْتَحْيٖ	*(Lā yastaḥyī)* He does not disdain	خَبِيْرٌ	*(Khabīrun)* Is aware of
يُرْضِعْنَ	*(Yurḍi'na)* They give suck	عَرَّضْتُمْ	*('Arraḍtum)* You spoke indirectly	لاَ تَنْسَوْ	*(Lā tansau)* Do not forget
حَوْلَيْنِ	*(Ḥaulaini)* Two years	خِطْبَةٌ	*(Khiṭbatun)* Proposal of marriage	اَلْفَضْلَ	*(Al-faḍla)* Good; Grace
كَامِلَيْنِ	*(Kāmilaini)* Two full; Complete	اَكْنَنْتُمْ	*(Aknantum)* You conceal; Keep hidden	حَافِظُوْا	*(Ḥāfiẓū)* Watch; Guard
يُتِمُّ	*(Yutimmu)* He completes	سَتَذْكُرُوْهُنَّ	*(Satadhkurūhunna)* You will think of them	قُوْمُوْا	*(Qūmū)* Stand; Be ready
تَسْتَرْضِعُوْ	*(Tastarḍi'ū)* You desire to engage a wet-nurse	تُوَاعِدُوْهُنَّ	*(Tawā'idūhunna)* You will make a contract with them	قَانِتِيْنَ	*(Qānitīna)* Submissively; Humbly
عَلَى الْمَوْلُوْدِ لَهُ	*('Alal maulūdi lahū)* Father is responsible	لَنْ تَفْعَلُوْا	*(Lan taf'alū)* Never shall you do	خِفْتُمْ	*(Khiftum)* You fear
رِزْقُهُنَّ	*(Rizquhunna)* Their (*the mothers*) maintenance	لاَ تَعْزِمُوْ	*(Lā ta'zimū)* Resolve not on the marriage tie	رِجَالاً	*(Rijālan)* Walking; On foot

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رُكْبَانًا	*(Rukbānan)* Riding	تَوَلَّوْا	*(Tawallau)* They turned back	كَمْ مِّنْ	*(Kammin)* How many
اٰمِنْتُمْ	*(Amintum)* When you are safe	بَعَثَ	*(Ba'atha)* Appointed	فِئَةٍ قَلِيْلَةٍ	*(Fi'atun qalīlatin)* A small party
يُتَوَفَّوْنَ	*(Yutawaffauna)* Those who will die	اَنّٰى يَكُوْنُ	*(Annā yakūnu)* How can he have	غَلَبَتْ	*(Ghalabat)* Truimphed
يَذَرُوْنَ	*(Yadharūna)* Leave behind	لَمْ يُؤْتَ	*(Lamm Yu'ta)* He is not given	لَمَّا	*(Lammā)* When
مَتَاعًا	*(Matā'an)* Provision	سَعَةً	*(Sa'atan)* Abundance of	بَرَزُوْا	*(Barazū)* They issued forth
اَلْحَوْلِ	*(Al-ḥauli)* For a year	اِصْطَفٰهُ	*(Iṣṭafāhu)* Chosen him	اَفْرِغْ	*(Afrigh)* Pour forth
غَيْرَ اِخْرَاجٍ	*(Ghaira ikhrājin)* Without being turned out	زَادَهٗ	*(Zādahū)* Has increased him	صَبْرًا	*(Ṣabran)* Steadfastness
خَرَجْنَ	*(Kharajna)* They go out	بَسْطَةً	*(Basṭatan)* Abundantly	ثَبِّتْ	*(Thabbit)* Make firm
اُلُوْفٌ	*(Ulūfun)* Thousands	وَاسِعٌ	*(Wāsi'un)* Bountiful	فَهَزَمُوْهُمْ	*(Fahazamūhum)* They routed them
حَذَرَ الْمَوْتِ	*(Ḥadharalmauti)* Fearing death	مَابَقِيَ	*(Mā baqiya)* What remains	فَوْقَ	*(Fauqa)* More than small
مُوْتُوْا	*(Mūtū)* Die	سَكِيْنَةٌ	*(Sakīnatun)* Tranquility	تِلْكَ الرُّسُلُ	*(Tilkarrusulu)* These Messengers
اَحْيَاهُمْ	*(Aḥyāhum)* Brought them to life	تَحْمِلُ	*(Taḥmilu)* Bearing it	فَضَّلْنَا	*(Faḍḍalnā)* We have exalted
فَيُضٰعِفَهٗ	*(Fayuḍā'ifuhū)* He may multiply it	فَصَلَ	*(Faṣala)* Set out	اَيَّدْنٰهُ	*(Ayyadnāhu)* Strengthened him
يَقْبِضُ	*(Yaqbiḍu)* Receives	جُنُوْدٌ	*(Junūdun)* Forces	اقْتَتَلَ	*(Aqtatala)* *(They)* fought among themselves killing one another
يَبْسُطُ	*(Yabsuṭu)* Enlarges	مُبْتَلِيْ	*(Mubtalī)* Will try you	لَا بَيْعٌ	*(Lā bai'un)* No buying
اَلْمَلَاُ	*(Al-mala-u)* Chiefs	شَرِبَ	*(Shariba)* Drinks	لَا خُلَّةٌ	*(Lā khullatun)* No selling
اِبْعَثْ لَنَا	*(Ib'ath lanā)* Appoint for us	لَمْ يَطْعَمْهُ	*(Lam yaṭ'amhu)* Who tastes it not	اَلْحَيُّ	*(Al-Ḥayyu)* The Living
مَلِكًا	*(Malikan)* A King	اِغْتَرَفَ	*(Ightarafa)* Who takes	اَلْقَيُّوْمُ	*(Al-Qayyūmu)* The Self-Subsisting
هَلْ عَسَيْتُمْ	*(Hal 'asaitum)* Is it not likely that	غُرْفَةً	*(Ghurfatun)* A handful of water	سِنَةٌ	*(Sinatun)* Slumber
اَلَّا تُقَاتِلُوْا	*(Allā tuqātilū)* You will not fight	جَاوَزَهٗ	*(Jāwazahū)* They crossed	مَنْ ذَا الَّذِيْ	*(Man dhalladhī)* Whosoever is
مَا لَنَا	*(Mā lanā)* What reason we have	يَظُنُّوْنَ	*(Yaẓunnūna)* Those who knew	يَشْفَعُ	*(Yashfa'u)* Intercede

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مَا بَيْنَ اَيْدِيْهِمْ	*(Mā baina aidīhim)* What is before them	حَآجَّ	*(Ḥā ajja)* Disputed	لِنَجْعَلَكَ	*(Li naj'alaka)* That we make you
مَا خَلْفَهُمْ	*(Mā khalfahum)* What is behind them	يَاْتِيْ	*(Ya'tī)* He brings	اَلْعِظَامُ	*(Al-'iẓāmu)* Bones
لاَ يُحِيْطُوْنَ	*(Lā yuḥīṭūna)* They encompass nothing	فَاْتِ	*(Fa'ti)* Then bring it	يَسْتَهْزِئُ	*(Yastahzi'u))* He (Allāh) will punish mockery
وَسِعَ	*(Wasi'a)* Extends	بُهِتَ	*(Buhita)* Dumbfounded	نُنْشِزُهَا	*(Nunshizuhā)* We set them
كُرْسِيُّهُ	*(Kursiyyuhu)* His Kingdom	مَرَّ	*(Marra)* Passed by	نَكْسُوْهَا	*(Naksūhā)* We clothe them
لاَ يَئُوْدُهٗ	*(Lā ya'ūduhū)* That does not weary him	خَاوِيَةٌ	*(Khāwiyatan)* Had fallen down upon	اَلْمُسَخَّرِ	*(Al-musakhkhari)* Pressed into service
حِفْظُهُمَا	*(Ḥifẓuhumā)* The care of them	عُرُوْشِهَا	*('Urūshihā)* Its roofs	اَرِنِيْ	*(Arinī)* Show me
اَلْعَلِيُّ	*(Al-'Aliyyu)* The High	مُلٰقُوْا	*(Mulāqū)* Those who will meet	كَيْفَ تُحْيِ	*(Kaifa tuḥyi)* How You give life
اَلْعَظِيْمُ	*(Al-'Aẓīmu)* The Great	يُحْيِ	*(Yuḥyī)* He will restore to life	صُرْ	*(Ṣurr)* Make attached; Domesticate
لاَ اِكْرَاهَ	*(Lā ikrāha)* No compulsion	مَوْتِهَا	*(Mautihā)* Its destruction	جَبَلٍ	*(Jabalun)* A hill
تَبَيَّنَ	*(Tabayyana)* Has become distinct	اَمَاتَهُ اللّٰهُ	*(Amātahullāhu)* Allāh caused him to die	جُزْءًا	*(Juz'an)* A part or a portion
اَلرُّشْدُ	*(Arrushdu)* The right way	مِائَةَ	*(Mi'ata)* A hundred	اُدْعُهُنَّ	*(Ud'uhunna)* Call them
اَلْغَيُّ	*(Al-ghayyu)* Wrong path	عَامٍ	*('Āmin)* Year	يَاْتِيْنَكَ	*(Ya'tīnaka)* They (*birds*) will come to thee
اَلطَّاغُوْتُ	*(Aṭṭāghūtu)* Those who transgress	بَعَثَهٗ	*(Ba'athahū)* He raised him	سَعْيًا	*(Sa'yan)* In haste; Running
اِسْتَمْسَكَ	*(Istamsaka)* He has grasped strongly	يُوْصَلَ	*(Yūṣala)* It is to be joined	حَبَّةٍ	*(Ḥabbatin)* A grain of corn
عُرْوَةِ الْوُثْقٰى	*('Urwatilwuthqā)* Strong handle	لَبِثْتَ	*(Labithta)* You had remained	اَنْبَتَتْ	*(Anbatat)* It (*a grain of corn*) grows
اَوْلِيٰٓئُهُمْ	*(Auliyā'uhum)* Their friends	اُنْظُرْ	*(Unẓur)* Look at	سَنَابِلَ	*(Sanābila)* Corn-ears
اِنْفِصَامُ	*(Infiṣāmu)* Breaking	طَعَامِكَ	*(Ṭa'āmika)* Your food	يُضَاعِفُ	*(Yuḍā'ifu)* Multiplies
اَنْبَاءَ	*(Anbā'a)* He informed	شَرَابِكَ	*(Sharābika)* Your drink	لاَ يُتْبِعُوْنَ	*(Lā yutbi'ūna)* They follow not
يُخْرِجُهُمْ	*(Yukhrijuhum)* He brings them out	لَمْ يَتَسَنَّهْ	*(Lam yatasannahu)* Have not rotted	مَنًّا	*(Mannā)* Taunt; Favor; Good bounty
اَلَمْ تَرَ	*(Alam tara)* Have you not heard	حِمَارِكَ	*(Ḥimārika)* Your ass; Donkey	كَثِيْرًا	*(Kathīran)* Many

ARABIC	ENGLISH	ARABIC	ENGLISH	ARABIC	ENGLISH
غَنِيٌّ	*(Ghaniyyun)* Self-Sufficient	اَيَوَدُّ	*(Ayawaddu)* Would he desire	مَا اَنْفَقْتُمْ	*(Mā anfaqtum)* Whatsoever you spent
لَوْلاَ	*(Lau lā)* If had it not been	نَخْلٌ / نَخِيْلٌ	*(Nakhlun)* Palm-tree(s)	مَا نَذَرْتُمْ	*(Mā nadhartum)* Whatsover you vowed
لاَ تُبْطِلُوْا	*(Lā tubṭilū)* Render not vain	اَعْنَابٌ	*(A'nābun)* Vines	اَنْصَارٌ	*(Anṣārun)* Helpers
رِئَآءَ النَّاسِ	*(Ri'ā'annāsi)* To be seen of men	اَلْكِبَرُ	*(Al-kibru)* Old age	اَجْرُهُمْ	*(Ajruhum)* Their reward
صَفْوَانٌ	*(Ṣafwānun)* Rock	اِعْصَارٌ	*(I'ṣārun)* Whirlwind	فَنِعِمَّاهِيَ	*(Fani'immā hiya* It is well and good
تُرَابٌ	*(Turābun)* Earth; Dust	فَاحْتَرَقَتْ	*(Faḥtaraqat)* That (garden) be all burnt	تُخْفُوْهَا	*(Tukhfūhā)* You hide them (*alms*)
عَرَضَ	*('Araḍa)* He put before	طَيِّبَاتُ	*(Ṭayyibātu)* Good things	تُؤْتُوْهَا	*(Tu'tūhā)* Give this (*alms*) to
وَابِلٌ	*(Wābilun)* Heavy rain	تَيَمَّمُوْ	*(Tayammamū)* Seek; Intend	فُقَرَآءُ	*(Fuqarā'u)* The Poor
تَرَكَه'	*(Tarakahū)* He left it	اَلْخَبِيْثَ	*(Al-khabītha)* Bad thing	يُكَفِّرُ	*(Yukaffir)* He will remit
صَلْدًا	*(Ṣaldan)* Bare Rock	لَسْتُمْ بِاٰخِذِيْهِ	*(Lastum bi ākhidhīhi)* You would not take it	سَيِّاٰتِكُمْ	*(Sayyi ātikum)* Your sins
يَقْدِرُوْنَ	*(Yaqdirūna)* They have power	اَصَابَه'	*(Aṣābahū)* Has stricken him	اُحْصِرُوْا	*(Uḥṣirū)* Those who are detained
اِبْتِغَاءَ	*(Ibtighā'a)* To seek	تُغْمِضُوْا	*(Tughmiḍū)* Connive	ضَرْبًا فِى الْاَرْضِ	*(Ḍarban filarḍi)* To move about in the land
مَرْضَاتِ اللّٰهِ	*(Marḍātillāhi)* The pleasure of Allāh	حَمِيْدٌ	*(Ḥamīdun)* Praiseworthy	يَحْسَبُهُمْ	*(Yaḥsabahum)* Thinks them
تَثْبِيْتًا	*(Tashbītan)* To strengthen	يَعِدُكُمْ	*(Ya'idukum)* He threatens you	اَلْجَاهِلُ	*(Al-jāhilu)* The ignorant
اَنْفُسِهِمْ	*(Anfusihim)* Their souls	اَلْفَقْرَ	*(Al-faqra)* Poverty	اَلتَّعَفُّفُ	*(Atta'affafu)* Abstaining from begging
رَبْوَةٍ	*(Rabwatin)* Elevated ground	يَاْمُرُكُمْ	*(Ya'murukum)* He enjoins upon you	تَعْرِفُهُمْ	*(Ta'rifuhum)* You know them
كَمَثَلِ	*(Kamathali)* Like the case of	فَتَكُوْنَا	*(Fatakūnā)* Lest both of you will be	بِسِيْمٰهُمْ	*(Bi sīmāhum)* By their appearance
فَاٰتَتْ	*(Fa ātat)* It brought forth	سَوَآءٌ	*(Sawā'un)* Same; Alike; Equal	يَسْئَلُوْنَ	*(Yas'alūna)* They beg
اُكُلَهَا	*(Ukulahā)* Its fruit	يُؤْتِى	*(Yūtī)* He grants	اِلْحَافًا	*(Ilḥāfan)* With importunity
ضِعْفَيْنِ	*(Di'faini)* Twofold	يُؤْتَ الْحِكْمَةَ	*(Yu'talḥikmata)* He was granted wisdom	سِرًّا	*(Sirran)* Secretly
طَلٌّ	*(Ṭallun)* Light rain	اَمَرَ اللّٰهُ	*(Amarallāhu)* Allāh commanded	عَلاَنِيَةً	*('Alāniyatan)* Openly

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يَحْزَنُوْنَ	*(Yaḥzanūna)* They wil grieve	تُرْجَعُوْنَ	*(Turja'ūna)* You shall be made to return	لَاتَسْئَمُوْا	*(Lā tusma'ū)* Be not averse; Weary
وَاللّٰهُ يَعِدُكُمْ	*(Wallāhu ya'idukum)* Allāh promises you	تُوَفّٰى	*(Tuwaffā)* You shall be paid in full	اَدْنٰى	*(Adnā)* Is more equitable
اَلرِّبٰو	*(Arribā)* Interest	تَدَايَنْتُمْ	*(Tadāyantum)* Borrow one from another	لَا تَرْتَابُوْا	*(Lā tartābū)* Keep you away from doubt
لَا يَقُوْمُوْنَ	*(Lā yaqūmūna)* They do not rise	دَيْنٍ	*(Dainin)* Debt; Lending	حَاضِرَةً	*(Ḥāḍiratan)* On the spot; Ready
اِلَّا كَمَا	*(Illā kamā)* Except whom	رُءُوْسُ اَمْوَالِكُمْ	*(Ru'ūsu amwālikum)* Principal; Capital-stock	تُدِيْرُوْنَهَا	*(Tudīrūnahā)* You give or take merchandise among yourselves
يَتَخَبَّطُ	*(Yatakhabbaṭu)* He (*Satan*) smites	مُسَمًّى	*(Musamman)* Fixed	تَبَايَعْتُمْ	*(Tabāya'tum)* Sell one to another
اَلْبَيْعُ	*(Al-bai'u)* Trade	فَاكْتُبُوْهُ	*(Faktubūhu)* Write it down	يُضَآرَّ	*(Yuḍā arra)* He is done harm
اِمَّا	*(Immā)* If	وَلْيَكْتُبْ	*(Walyaktub)* Let (*a scribe*) write	قُوَّةٍ	*(Quwwatin)* Force; Power
يَمْحَقُ اللّٰهُ	*(Yamḥaqullāhu)* Allāh will blot out	لَا يَأْبَ	*(Lā ya'ba)* He should not refuse	فَرِهٰنٌ	*(Farihānun)* Pledge
يُرْبِىْ	*(Yurbī)* He will cause to increase	وَلْيُمْلِلْ	*(Walyumlil)* And he should dictate	مَقْبُوْضَةٌ	*(Maqbūḍatun)* With posession
كَفَّارٍ	*(Kaffārun)* A confirmed disbeliever	لَا يَبْخَسْ	*(Lā yabkhas)* He should not diminish	اَمِنَ	*(Amina)* He entrusted
اَثِيْمٍ	*(Athīmun)* Arch-sinner	سَفِيْهًا	*(Safīhan)* Low understanding	فَلْيُؤَدِّ	*(Fal-yu'addi)* He should surrender
وَذَرُوْا	*(Wadharū)* Relinquish; Give up	شِئْتُمَا	*(Shi'tumā)* Both of you wish	اُؤْتُمِنَ	*(U'tumina)* He is entrusted
مَابَقِىَ	*(Mā baqiya)* What remains	اِسْتَشْهِدُوْا	*(Istash hadū)* Call; Appoint witness	لَا تَكْتُمُوْا	*(Lā taktumū)* Do not conceal
فَأْذَنُوْا	*(Fa'dhanū)* Be ready; Assure	شَهِيْدَيْنِ	*(Shahīdaini)* Two witnesses	يَكْتُمْ	*(Yaktum)* He conceals
تُبْتُمْ	*(Tubtum)* You repent	رِجَالٌ	*(Rijālun)* Men	اٰثِمٌ	*(Āthimun)* Sinful
تَظْلِمُوْنَ	*(Taẓlimūna)* You wrong or shall wrong	اِمْرَاَتَانِ	*(Imra-atāni)* Two women	قَلْبُهٗ	*(Qalbuhū)* His heart
ذُوْعُسْرَةٍ	*(Dhū 'usratin)* One who is in straitened circumstances	تَرْضَوْنَ	*(Tarḍauna)* You approve	تُبْدُوْا	*(Tubdū)* You disclose
فَنَظِرَةٌ	*(Fanaẓiratun)* Respite will be granted	تَضِلُّ	*(Taḍillu)* She (*woman*) forgets	تُخْفُوْهُ	*(Tukhfū hu)* You keep it hidden
مَيْسَرَةٍ	*(Maisaratin)* Time of ease	فَتُذَكِّرَ	*Fatudhakkira)* Then she may remind	يُحَاسِبْكُمْ	*(Yuḥāsibkum)* He will call you to account
تَصَدَّقُوْا	*(Taṣaddaqū)* Remit it as charity	اِذَا مَا دُعُوْا	*(Idhā mā du'ū)* When they are called	لَا نُفَرِّقُ	*(Lā nufarriqu)* We make no distinction

ARABIC	ENGLISH	ARABIC	ENGLISH	ARABIC	ENGLISH
عَلٰى سَفَرٍ	*('Alā safarin)* On a journey	مِنَ الْمَسِّ	*(Minal massi)* With insanity	تَجْعَلْ	*(Taj'al)* You will create
لَمْ تَجِدُو	*(Lam tajidū)* Do not find	فَانْتَهٰى	*(Fantahā)* He desists	يُخَادِعُوْنَ	*(Yukhādi'ūna)* They want to deceive
كَاتِبًا	*(Kātiban)* A scribe	مَاسَلَفْ	*(Mā salaf)* Which he recieved in the past	يُفْسِدُ	*(Yufsidu)* He will cause disorder
غُفْرَانَكَ	*(Ghufrānaka)* We implore Your forgiveness	اَمْرُهٗ	*(Amruhū)* His affair	يَسْفِكُ	*(Yasfiku)* He will shed
اِلَيْكَ الْمَصِيْرُ	*(Ilaikal-maṣīru)* To Thee is the return	رَبِحَتْ	*(Rabiḥat)* It brought gain	يَقْطَعُوْنَ	*(Yaqṭa'ūna)* They cut asunder
لاَ يُكَلِّفُ	*(Lā yukallifu)* He burdens not	اُسْجُدُوْا	*(Usjudū)* Submit; Obey; Carry out	اَعُوْذُ	*(A'ūdhu)* I seek refuge
كَسَبَتْ	*(Kasabat)* She accomplished; Earned	لاَ تُظْلَمُوْنَ	*(Lā tuẓlamūna)* Nor shall you be wronged	اَوْفُوْا	*(Aufū)* You fulfil
اِكْتَسَبَتْ	*(Iktasabat)* She accomplished in the form of evil	اَقْسَطُ	*(Aqsaṭu)* More equitable	اُوْفِ	*(Ūfi)* I shall fulfil
لاَ تُؤَاخِذْنَا	*(Lā tu'ākhidhnā)* Do not punish us	تِجَارَةً	*(Tijāratan)* Merchandise	اِيَّاىَ	*(Iyyāya)* Me alone
نَسِيْنَا	*(Nasīnā)* We forgot	كَفَرُوْا	*(Kafarū)* They disbelieved; They refused	فَارْهَبُوْنِ	*(Farhabūni)* Me alone fear
اَخْطَانَا	*(Akhṭānā)* We fell into error	اِصْرًا	*(Iṣran)* A responsibilty	لَمْ اَقُلْ	*(Lam aqul)* Did I not say
لاَ تَحْمِلْ عَلَيْنَا	*(Lā taḥmil 'alainā)* Lay not on us	وَارْحَمْنَا	*(Warḥamnā)* Have mercy on us	اَبْنَآءَ	*(Abnā'a)* Sons
لاَ تُحَمِّلْنَا	*(Lā tuḥammilnā)* Burden us not	عِبَادِىْ	*('Ibādī)* My servants	بَابٌ	*(Bābun)* The gate
وَاعْفُ عَنَّا	*(Wa'fu 'annā)* Efface our sins	اَيْدِىْ	*(Aidī)* Hands	يَخْدَعُوْنَ	*(Yakhda'ūna)* They deceive
فَاغْفِرْلَنَا	*(Faghfirlanā)* So grant us forgiveness	فَرَّقْنَا بِكُمْ	*(Farraqnā bikum)* We divided for you	اَنْذَرْتَ	*(Andharta)* Thou warn
مَوْلٰنَا	*(Maulānā)* Our Master	اَنْجَيْنَا	*(Anjainā)* We saved	تَحْمِلُ	*(Taḥmilu)* They (angels) will bear
فَانْصُرْنَا	*(Fanṣurnā)* So help us	اَغْرَقْنَا	*(Aghraqnā)* We drowned	اَبْصَارِ	*(Abṣāri)* Eyes
يَكْذِبُوْنَ	*(Yakdhibūna)* They lie	يَسُوْمُوْنَ	*(Yasūmūna)* They afflicted	يُنْفِقُوْنَ	*(Yunfiqūna)* They spend
اَقَامَ	*(Aqāma)* Observes	يُذَبِّحُوْنَ	*(Yudhabbiḥūna)* They killed	يَشْعُرُوْنَ	*(Yash'urūna)* They percive; They feel
يَقُوْمُوْنَ	*(Yaqūmūna)* They rise	يَسْتَحْيُوْنَ	*(Yastaḥyūna)* They spared; Let live	اِلٰى حِيْنٍ	*(Ilā ḥīni))* For a time

QUR’ĀNIC PRAYERS

God Almighty says in the Holy Qur’ān about acceptance of prayers:

وَ اِذَا سَاَلَكَ عِبَادِىْ عَنِّىْ فَاِنِّىْ قَرِيْبٌ ط اُجِيْبُ
دَعْوَةَ الدَّاعِ اِذَا دَعَانِ لا

wa idhā sa-alaka ‘ibādī ‘annī fa innī qarīb ujību d‘awataddā‘i idhā da‘ān

And when My servants ask thee about Me, *say*: I am near. I answer the prayer of the supplicant when he prays to Me. (2:187)

اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَيَكْشِفُ السُّوْٓءَ

ammañyyujībul mudṭarra idhā da‘āhu wa yakshifussū-’a

Or, Who answers the distressed person when he calls upon Him, and removes the evil. (27:63)

RECITATION OF THE HOLY QUR'ĀN

عَنْ رَافِعِ بْنِ الْمُعَلَّى رَضِيَ اللّٰهُ عَنْهُ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: اَلَا اُعَلِّمُكَ اَعْظَمَ سُوْرَةٍ فِي الْقُرْاٰنِ قَبْلَ اَنْ تَخْرُجَ مِنَ الْمَسْجِدِ؟ فَاَخَذَ بِيَدِيْ فَلَمَّا اَرَدْنَا اَنْ نَخْرُجَ قُلْتُ: يَا رَسُوْلَ اللّٰهِ! اِنَّكَ قُلْتَ لَاُعَلِّمَنَّكَ اَعْظَمَ سُوْرَةٍ فِي الْقُرْاٰنِ قَالَ: اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ هِيَ السَّبْعُ الْمَثَانِيْ وَالْقُرْاٰنُ الْعَظِيْمُ الَّذِيْ اُوْتِيْتُهُ -

Hadrat Rafi' bin Mu'llā[ra] relates: The Holy Prophet[sa] said to me: "Shall I tell you before you go out of the mosque which is the greatest chapter of the Qur'ān? Then he took hold of my hand. When we were about to issue from the mosque I said to him: 'Messenger[sa] of Allāh, you had said that you would tell me which is the greatest Chapter of the Qur'ān.' He answered: *'Alhamdu lillāhi rabbil 'ālamīn'* (All praise belongs to Allāh, Lord of all the worlds) , the opening chapter which contains the seven oft-repeated verses and the Great Qur'ān which has been bestowed upon me.' "

(Bukhārī kitāb faḍā'ilul Qur'ān bāb faḍl fātiḥatul kitāb)

QUR'ĀNIC PRAYERS

§

Ḥaḍrat 'Abdullāh bin 'Abbās relates that it was revealed to the Holy Prophet[sa] that there existed such a complete prayer the like of which had not been revealed to any earlier Prophet. This prayer includes *Sūrah Al-Fātiḥah* and last verses of *Sūrah Al-Baqarah.* Whosoever asks God Almighty for anything through these prayers has his prayer accepted by God Almighty.

(An-Nasā'ī Kitābul Iftitāḥ)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

bismillā hirraḥmā nirraḥīm

In the Name of Allāh, the Gracious, the Merciful

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ يَوْمِ الدِّيْنِ ۝ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝

alḥamdu lillāhi rabbil 'ālamīn arraḥmā nirraḥīm māliki yaumiddīn iyyāka na'budu wa iyyāka nasta'īn ihdi naṣṣirāṭal mustaqīm ṣirāṭalladhīna an'amta 'alaihim ghairil maghḍūbi 'alaihim wa laḍḍuā allīn

All praise belongs to Allāh, Lord of all the worlds, The Gracious, the Merciful. Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us in the right path -- The path of those on whom Thou has bestowed *Thy* blessings, those who have not incurred *Thy* displeasure, and those who have not gone astray. (1:1-7)

Ḥaḍrat Ubayy bin Ka'b relates that the Holy Prophet[sa] has called *Sūrah Al-Fātiḥah* as the best of the Holy Qur'ān.

(Mustadrak Ḥākim)

§

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ ص وَأَرِنَا مَنَاسِكَنَا
وَتُبْ عَلَيْنَا ۚ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيْمُ 0

rabbanā waj'alnā muslimaini laka wamin dhurriyyatinā ummatammuslima tallaka wa arinā manāsikanā wa tub 'alainā innaka antattawwāburraḥīm

O our Lord, make us submissive to Thee and *make* of our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art Oft-Returning *with compassion and* merciful. (2:129)

§

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّ فِى الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ ط

rabbanā ātinā fiddunyā ḥasanatañwwa fil ākhirāti ḥasanatañwwa qinā 'adhābannār

Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire. (2:202)

§

رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِيْنَ 0

rabbanā afrigh 'alainā ṣabrañwwa thabbit aqdāmanā wanṣurnā 'alal qaumil kāfirīn

O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people. (2:251)

§

سَمِعْنَا وَاَطَعْنَا ق غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ 0

sami'nā wa aṭa'nā ghufrānaka rabbanā wa ilaikal maṣīr

We hear and we obey. *We implore* Thy forgiveness. O our Lord, and to Thee is the returning. (2:286)

§

رَبَّنَا لَا تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ع رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ
عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ع رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ع وَاعْفُ عَنَّا وقف
وَاغْفِرْ لَنَا وقف وَارْحَمْنَا وقف اَنْتَ مَوْلٰنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ0

rabbanā lā tu'ākhidhnā innasīnā au akhṭa'na rabbanā wa lā taḥmil 'alainā iṣran kamā ḥamaltahū 'alalladhīna min qablinā rabbanā wa lā tuḥammilnā mā lā ṭāqatalanā bih wa'fu 'annā, waghfirlanā, warḥamnā anta maulānā fanṣurnā 'alal qaumil kāfirīn

Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our *sins*, and grant us forgiveness and have mercy on us; Thou art our Master; so help us against the disbelieving people. (2:287)

§

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً ج اِنَّكَ اَنْتَ
الْوَهَّابُ 0

rabbanā lā tuzigh qulūbanā ba'da idh hadaitanā wa hablanā milladunka raḥmatan innaka antal wahhāb

Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower. (3: 9)

§

رَبَّنَآ اِنَّنَآ اٰمَنَّا فَاغْفِرْلَنَا ذُنُوْبَنَا وَ قِنا عَذَابَ النَّارِ ۚ 0

rabbanā innanā āmannā faghfirlanā dhunūbanā waqinā 'adhābannār

Our Lord, we do believe; forgive us, therefore, our sins and save us from the punishment of the Fire. (3:17)

§

قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِى الْمُلكَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلكَ مِمَّنْ تَشَآءُ ز وَتُعِزُّ
مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ ط بِيَدِكَ الْخَيْرُ ط اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ 0

qulillāhumma mālikal mulki tu'til mulka man tashā-'u wa tanzi'ul mulka mimman tashā-'u wa tu'izzu man tashā-'u wa tudhillu man tashā-'u biyadikal khair innaka 'alā kulli shai'in qadīr

"Say, 'O Allāh, Lord of sovereignty, Thou givest sovereignty to whomsover Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things." (3:27)

§

رَبِّ هَبْ لِىْ مِنْ لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً ج اِنَّكَ سَمِيْعُ الدُّعَآءِ 0

rabbi hablī milladunka dhurriyyatan ṭayyibatan innaka samī'uddu'ā'

My Lord, grant me from Thyself pure off-spring; surely, Thou art the Hearer of prayer. (3: 39)

§

رَبَّنَآ اٰمَنَّا بِمَآ اَنْزَلْتَ وَاتَّبَعْنَا الرَّسُوْلَ فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ٥

rabbanā āmannā bimā anzalta wattaba'narrasūla faktubnā ma'ashshāhidīn

Our Lord, we believe in that which Thou has sent down and we follow this Messenger. So write us down among those who bear witness. (3:54)

§

رَبَّنَا اغْفِرْلَنَا ذُنُوْبَنَا وَاِسْرَافِنَا فِیْٓ اَمْرِنَا وَ ثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِيْنَ ٥

rabbanaghfir lanā dhunūbanā wa isrāfinā fī amrinā wa thabbit aqdāmanā wanṣurnā 'alal qaumil kāfirīn

Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people. (3:148)

§

حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ ٥

ḥasbunallāhu wa ni'mal vakīl

Sufficient for us is Allāh, and an excellent Guardian is He. (3:174)

§

رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ 0

rabbanā mā khalaqta hādhā bāṭilan subḥānaka faqinā ‘adhābannār

Our Lord, Thou hast not created this in vain; *nay*, Holy art Thou; save us, then, from the punishment of the Fire. (3:192)

§

رَبَّنَآ اِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِىْ لِلْاِيْمَانِ اَنْ اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا ۖ رَبَّنَا فَاغْفِرْ لَنَا
ذُنُوْبَنَا وَ كَفِّرْ عَنَّا سَيِّاٰتِنَا وَ تَوَفَّنَا مَعَ الْاَبْرَارِ 0

rabbanā innanā sami‘nā munādiyañyyunādī lil īmāni an āminū birabbikum fa āmannā, rabbanā faghfirlanā dhunūbanā wa kaffir ‘annā sayyi ātinā wa tawaffanā ma‘al abrār

Our Lord, we have heard a Crier calling *us* unto faith, 'Believe ye in your Lord,' and we have believed. Our Lord, forgive us, therefore, our sins and remove from us our evils, and in death join us with the righteous. (3:194)

§

رَبَّنَا وَ اٰتِنَا مَا وَ عَدْتَّنَا عَلٰى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ۗ اِنَّكَ لَا تُخْلِفُ
الْمِيْعَادَ 0

rabbanā wa ātina mā wa‘attanā ‘alā rusūlika wa lā tukhzinā yaumal qiyāmah innaka lā tukhliful mī‘ad.

Our Lord, give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise. (3:195)

§

رَبَّنَآ اَخْرِجْنَا مِنْ هٰذِهِ الْقَرْيَةِ الظَّالِمِ اَهْلُهَا ۚ وَاجْعَلْ لَّنَا مِنْ لَّدُنْكَ وَلِيًّا ۚ وَّاجْعَلْ مِنْ لَّدُنْكَ نَصِيْرًا ٥

rabbanā akhrijnā min hādhihil qaryatizzālimi ahluhā waj'allanā milladunka waliyyañwwaj'al milladunka nasīra

Our Lord, take us out of this town, whose people are oppressors, and make for us some friend from Thyself, and make for us from Thyself some helper. (4:76)

§

رَبَّنَآ اٰمَنَّا فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ٥ وَمَا لَنَا لَا نُؤْمِنُ بِا للّٰهِ وَمَا جَآءَ نَا مِنَ الْحَقِّ ۙ وَنَطْمَعُ اَنْ يُّدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصّٰلِحِيْنَ ٥

rabbanā āmannā faktubnā ma'ashshāhidīn wamā lanā lā nu'minu billāhi wamā jā'anā minal haqqi wa natma'u añyyudkhi lanā rabbunā ma'al qaumissālihīn

Our Lord, we believe, so write us down among those who bear witness. 'And why should we not believe in Allāh and in the truth which has come to us, while we earnestly wish that our Lord should include us among the righteous people?' (5:84-85)

§

رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا ۚ وَاِنْ لَّمْ تَغْفِرْلَنَا وَ تَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ٥

rabbanā zalamnā anfusanā wa illam taghfirlanā wa tarhamnā lanakūnanna minal khāsirīn

Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on

us, we shall surely be of the lost. (7:24)

§

رَبَّنَا لاَ تَجْعَلْنَا مَعَ الْقَوْمِ الظّٰلِمِيْنَ 0

rabbanā lā taj'alnā ma'al qaumizzālimīn

Our Lord, put us not with the unjust people. (7:48)

§

رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّ تَوَفَّنَا مُسْلِمِيْنَ 0

rabbanā afrigh 'alainā ṣabrañwwa tawaffanā muslimīn

Our Lord, pour forth upon us steadfastness and cause us to die resigned *unto Thee.* (7:127)

§

لَئِنْ لَّمْ يَرْحَمْنَا رَبُّنَا وَ يَغْفِرْلَنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ 0

la illam yarḥamnā rabbunā wa yaghfirlanā lanakūnanna minal khāsirīn

If our Lord do not have mercy on us and forgive us, we shall surely be among the losers. (7:150)

§

رَبِّ اغْفِرْلِيْ وَلِاَخِيْ وَاَدْخِلْنَا فِيْ رَحْمَتِكَ وَاَنْتَ اَرْحَمُ الرّٰحِمِيْنَ 0

rabbighfirlī wali akhī wa adkhilnā fī raḥmatika wa anta arḥamurrāḥimīn

My Lord, forgive me and my brother, and admit us to Thy mercy, and Thou art the Most Merciful of those who show mercy. (7:152)

§

اَنْتَ وَلِيُّنَا فَاغْفِرْلَنَا وَارْحَمْنَا وَاَنْتَ خَيْرُ الْغَافِرِيْنَ 0

anta waliyyunā faghfirlanā warḥamnā wa anta khairul ghāfirīn

Thou art our Protector; forgive us then and have mercy on us, for Thou art the Best of those who forgive. (7:156)

§

وَاكْتُبْ لَنَا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةً وَّ فِى الْاٰخِرَةِ اِنَّا هُدْنَآ اِلَيْكَ ط

waktub lanā fī hādhi hiddunyā ḥasnatañwwa fil ākhirati innā hudnā ilaika

And ordain for us good in this word, as well as in the next; we have turned to You *seeking forgiveness.* (7:157)

§

رَبَّنَا لاَ تَجْعَلْنَا فِتْنَةً الِّلْقَوْمِ الظّٰلِمِيْنَ 0ۙ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكٰفِرِيْنَ 0

rabbanā lā taj'alnā fitnatallil qaumizẓālimīna wa najjinā bi raḥmatika minal qaumil kāfirīn

Our Lord, make us not a trial for the wrongdoing people. And deliver us by Thy mercy from the disbelieving people. (10:86-87)

§

بِسْمِ اللّٰهِ مَجْرِىهَا وَ مُرْسٰهَا ط اِنَّ رَبِّىْ لَغَفُوْرٌ رَّحِيْمٌ 0

bismillāhi majrayhā wa mursāha inna rabbī laghafūrurraḥīm

In the name of Allāh be its course and its mooring. My Lord is assuredly Most Forgiving, Merciful. (11:42)

§

رَبِّ اِنِّىْٓ اَعُوْذُبِكَ اَنْ اَسْئَلَكَ مَا لَيْسَ لِىْ بِهٖ عِلْمٌ ط وَاِلَّا تَغْفِرْلِىْ وَ تَرْحَمْنِىْٓ
اَكُنْ مِّنَ الْخٰسِرِيْنَ 0

rabbi innī a'ūdhubika an as'alaka mā laisa lī bihī 'ilm wa illā taghfirlī wa tarḥamnī akumminal khāsirīn

My Lord, I beg Thee to protect me from asking Thee that whereof I have no knowledge. And unless Thou forgive me and have mercy on me, I shall be among the losers. (11:48)

§

رَبِّ السِّجْنُ اَحَبُّ اِلَىَّ مِمَّا يَدْعُوْنَنِىْٓ اِلَيْهِ وَ اِلَّا تَصْرِفْ عَنِّىْ كَيْدَهُنَّ اَصْبُ
اِلَيْهِنَّ وَاَكُنْ مِّنَ الْجٰهِلِيْنَ 0

rabbissijnu a-ḥabbu ilayya mimmā yad'ūnanī ilaihi wa illā taṣrif 'annī kaidahunna aṣbu ilaihinna wa akumminal jāhilīn

O my Lord, I would prefer prison to that to which they invite me; and unless Thou turn away their guile from me I shall incline towards them and be of the ignorant. (12:34)

§

أَنْتَ وَلِيِّ فِى الدُّنْيَا وَالْاٰخِرَةِ تَوَفَّنِيْ مُسْلِمًا وَّ اَلْحِقْنِيْ بِالصّٰلِحِيْنَ 0

anta waliyyī fiddunyā wal-ākhirati tawaffanī muslimañwwa al-ḥiqnī bissālihīn

Thou art my Protector in this world and the Hereafter. Let death come to me in a state of submission *to Thy will* and join me to the righteous.(12:102)

§

رَبِّ اجْعَلْنِيْ مُقِيْمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِيْ رَبَّنَا وَتَقَبَّلْ دُعَآءِ 0 رَبَّنَا اغْفِرْلِيْ وَلِوَالِدَيَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ 0

rabbij'alnī muqīmassalāti wamin dhurriyyatī rabbanā wataqabbal du'ā' rabbanaghfirlī wali wālidayya wa lil-mu'minīna yauma yaqūmul ḥisāb

My Lord, make me observe Prayer, and my children *too.* Our Lord! Do accept my prayer. 'Our Lord, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place.' (14:41-42)

§

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا 0

rabbirḥamhumā kamā rabbayānī ṣaghīra

My Lord, have mercy on them even as they nourished me in *my* childhood. (17: 25)

§

رَبِّ اَدْخِلْنِىْ مُدْخَلَ صِدْقٍ وَّ اَخْرِجْنِىْ مُخْرَجَ صِدْقٍ وَّ اجْعَلْ لِّىْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا 0

rabbi adkhilnī mudkhala ṣidqiñwwa akhrijnī mukhraja ṣidqiñwwaj'allī milladunka sulṭānannaṣīra

O my Lord, make my entry a good entry and *then* make me come forth with a good forthcoming. And grant me from Thyself a helping power. (17:81)

§

رَبَّنَآ اٰتِنَا مِنْ لَّدُنْكَ رَحْمَةً وَّ هَيِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا 0

rabbanā ātinā milladunka raḥmatañwwa hayyi'lanā min amrinā rashadā

Our Lord, bestow on us mercy from Thyself, and provide for us right guidance in our affair. (18:11)

§

رَبِّ اشْرَحْ لِىْ صَدْرِىْ 0 وَ يَسِّرْلِىْٓ اَمْرِىْ 0 وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِىْ 0 يَفْقَهُوْا قَوْلِىْ 0

rabbishraḥlī ṣadrī wa yassirlī amrī waḥlul 'uqdatammillisānī yafqahū qaulī

My Lord, open up for me my heart, and ease for me my task, and untie the knot of my tongue, that they may understand my speech. (20:26-29)

§

رَبِّ زِدْنِی عِلْمًا 0

rabbi dhidnī ‘ilmā

O my Lord, increase me in knowledge. (20:115)

§

اَنِّیْ مَسَّنِیَ الضُّرُّ وَاَنْتَ اَرْحَمُ الرّٰحِمِیْنَ 0ۚ

annī massani yaḍḍurru wa anta arḥamurrāḥimīn

Affliction has touched me, and Thou art the Most Merciful of all who show mercy. (21:84)

§

لَآ اِلٰهَ اِلاَّ اَنْتَ سُبْحَانَكَ ۖ اِنِّیْ كُنْتُ مِنَ الظّٰلِمِیْنَ 0ۚ

lā ilāha illā anta subḥānaka innī kuntu minaẓẓālimīn

There is no God but You, Holy are You. I have indeed been of the wrongdoers. (21:88)

§

رَبِّ لاَ تَذَرْنِیْ فَرْدًا وَّ اَنْتَ خَیْرُ الْوَارِثِیْنَ 0ۚ

rabbi lā tadharnī fardañwwa anta khairul wārithīn

My Lord, leave me not childless, and Thou art the Best of inheritors.(21: 90)

§

رَبِّ احْكُمْ بِالْحَقِّ وَ رَبُّنَا الرَّحْمٰنُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ 0

rabbiḥkum bilḥaq wa rabbunarraḥmānul musta'ānu 'alā mā taṣifūn

My Lord, judge Thou with truth. Our Lord is the Gracious *God* Whose help is to be sought against that which you assert. (21: 113)

§

اَلْحَمْدُ لِلّٰهِ الَّذِىْ نَجّٰنَا مِنَ الْقَوْمِ الظّٰلِمِيْنَ 0 وَقُلْ رَبِّ اَنْزِلْنِىْ مُنْزَلاً مُّبٰرَكًا خَيْرُ الْمُنْزِلِيْنَ 0

alḥamdulillā hilladhī najjānā minal qaumiẓẓālimīn wa qul rabbi anzilnī munzalammubārakan khairul munzilīn

All praise belongs to Allāh Who has saved us from the unjust people! "And say, 'My Lord, cause me to land a blessed landing, for Thou art the Best of those who bring *men* to land. (23:29-30)

§

رَبِّ اِمَّا تُرِيَنِّىْ مَا يُوْعَدُوْنَ 0 رَبِّ فَلاَ تَجْعَلْنِىْ فِى الْقَوْمِ الظّٰلِمِيْنَ 0

rabbi immā turiyannī mā yū'adūn rabbi falā taj'alnī fīl qaumiẓẓālimīn

My Lord, if Thou wilt show me that with which they are threatened. 'My Lord, then place me not with the wrongdoing people.' (23:94-95)

§

رَبِّ اَعُوْذُبِكَ مِنْ هَمَزٰتِ الشَّيٰطِيْنِ ۝ۙ وَاَعُوْذُبِكَ رَبِّ اَنْ يَّحْضُرُوْنِ ۝

rabbi a'ūdhubika min hamazātishshayāṭini wa a'ūdhubika rabbi añyyaḥḍurūn

My Lord! I seek refuge in You from the incitements of the satans. 'And I seek refuge in Thee, my Lord, lest they come near me.' (23:98-99)

§

رَبَّنَآ اٰمَنَّا فَاغْفِرْلَنَا وَارْحَمْنَا وَ اَنْتَ خَيْرُالرّٰحِمِيْنَ ۝ۚ

rabbanā āmannā faghfirlanā warḥamnā wa anta khairurrāḥimīn

Our Lord, we believe; forgive us therefore *our sins*, and have mercy on us; for Thou art the Best of those who show mercy. (23:110)

§

رَبِّ اغْفِرْ وَارْحَمْ وَ اَنْتَ خَيْرُالرّٰحِمِيْنَ ۝

rabbighfir warḥam wa anta khairurrāḥimīn

My Lord, forgive and have mercy, and Thou art the Best of those who show mercy. (23: 119)

§

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ اِنَّ عَذَابَهَا كَانَ غَرَامًا ۝

rabbanṣrif 'annā 'adhāba jahannam inna 'adhābahā kāna gharāmā

Our Lord, evert from us the punishment of Hell for the punishment thereof is a lasting torment. (25:66)

§

رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَ ذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍ وَّ اجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا 0

rabbanā hablanā min azwājinā wa dhurriyyātinā qurrata a'yuniñwwaj'alnā lilmuttaqīna imāmā

Our Lord, grant us of our spouses and children the delight of *our* eyes, and make *each of* us a leader of the righteous. (25:75)

§

وَاِذَا مَرِضْتُ فَهُوَ يَشْفِيْنِ 0

wa idhā mariḍtu fa huwa yashfin

And when I am ill, it is He Who restores me to health. (26:81)

§

رَبِّ هَبْ لِيْ حُكْمًا وَّ اَلْحِقْنِيْ بِالصّٰلِحِيْنَ 0 وَا جْعَلْ لِّيْ لِسَانَ صِدْقٍ فِي الْاٰخِرِيْنَ 0 وَ اجْعَلْنِيْ مِنْ وَّرَثَةِ جَنَّةِ النَّعِيْمِ 0

rabbi hablī ḥukmañwwa alḥiqnī bisṣāliḥīn, waj'allī lisāna ṣidqin fīl ākhirīna, waj'alnī miñwwarathati jannatinna'īm

My Lord, bestow wisdom on me and join me with the righteous; 'And give me a true reputation among posterity; 'And make me *one* of the inheritors of the Garden of Bliss.' (26: 84-86)

§

رَبِّ نَجِّنِيْ وَاَهْلِيْ مِمَّا يَعْمَلُوْنَ ٥

rabbi najjinī wa ahlī mimmā ya'malūn

My Lord, save me and my family from what they do. (26:170)

§

رَبِّ اَوْزِعْنِيْٓ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْٓ اَنْعَمْتَ عَلَيَّ وَ عَلٰى وَالِدَيَّ وَ اَنْ اَعْمَلَ صَالِحًا تَرْضٰىهُ وَاَدْخِلْنِيْ بِرَحْمَتِكَ فِيْ عِبَادِكَ الصّٰلِحِيْنَ ٥

rabbi auzi'nī an ashkura ni'matakallatī an'amta 'alayya wa 'alā wālidayya wa an a'mala ṣāliḥan tarḍāhu wa adkhilnī bi raḥmatika fī 'ibādikaṣṣāliḥīn

My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents, and to do *such* good works as would please You, and admit me, by Your mercy, among Your righteous servants. (27:20)

§

رَبِّ اِنِّيْ ظَلَمْتُ نَفْسِيْ فَاغْفِرْلِيْ

rabbi innī ẓalamtu nafsī faghfirlī

My Lord, I have wronged my soul, therefore forgive me. (28:17)

§

رَبِّ نَجِّنِيْ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ٥

rabbi najjinī minal qaumiẓẓālimīn

My Lord, deliver me from the unjust people. (28:22)

§

رَبِّ اِنِّيْ لِمَآ اَنْزَلْتَ اِلَيَّ مِنْ خَيْرٍ فَقِيْرٌ 0

rabbi innī limā anzalta ilayya min khairin faqīr

O My Lord, a beggar I am of whatever good You bestow on me. (28:25)

§

رَبِّ انْصُرْنِيْ عَلَى الْقَوْمِ الْمُفْسِدِيْنَ 0

rabbinṣurnī 'alal qaumil mufsidīn

Help me, my Lord, against the wicked people. (29:31)

§

رَبِّ هَبْ لِيْ مِنَ الصّٰلِحِيْنَ 0

rabbi hablī minaṣṣāliḥīn

My Lord, grant me a righteous *son.* (37: 101)

§

سُبْحٰنَ الَّذِيْ سَخَّرَلَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ ۙ0

subḥānalladhī sakhkhara lanā hādhā wamā kunnā lahū muqrinīn

Holy is He Who has subjected this to us, and we, by ourselves, were unable to harness it. (43:14)

§

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ اِنَّا مُؤْمِنُوْنَ 0

rabbanakshif 'annal 'adhāba innā mu'minūn

Then will the people cry: 'Our Lord, remove from us the torment; truly, we are believers.' (44:13)

§

رَبِّ اَوْزِعْنِيْٓ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْٓ اَنْعَمْتَ عَلَيَّ وَ عَلٰى وَالِدَيَّ وَ اَنْ اَعْمَلَ
صَالِحًا تَرْضٰهُ وَ اَصْلِحْ لِيْ فِيْ ذُرِّيَّتِيْ ۚ اِنِّيْ تُبْتُ اِلَيْكَ وَ اِنِّيْ مِنَ الْمُسْلِمِيْنَ 0

rabbi auzi'nī an ashkura ni'matakallatī an'amta 'alayya wa 'alā wālidayya wa an a'mala ṣāliḥan tarḍāhu wa aṣliḥ lī fī dhurriyyatī innī tubtu ilaika wa innī minal muslimīn

My Lord, grant me *the power* that I may be grateful for Thy favor which Thou hast bestowed upon me and upon my parents, and that I may do such good works as may please Thee. And make my seed righteous for me. I do turn to Thee; and, truly, I am of those who submit *to Thee.* (46:16)

§

اَنِّيْ مَغْلُوْبٌ فَانْتَصِرْ 0

annī maghlūbun fantaṣir

I am overcome, so *come* Thou *to my* help. (54:11)

§

رَبَّنَا اغْفِرْلَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ
اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ 0

rabbanaghfir lanā wali-ikhwāninalladhīna sabaqūnā bil īmāni walā taj'al fī qulūbinā ghillallilladhīna āmanū rabbanā innaka ra'ūfurraḥīm

Our Lord, forgive us and our brothers who preceded us in the faith, and leave not in our hearts any rancour against those who believe. Our Lord! Thou art indeed Compassionate, Merciful. (59: 11)

§

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَاِلَيْكَ اَنَبْنَا وَاِلَيْكَ الْمَصِيْرُ 0 رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِيْنَ
كَفَرُوْا وَاغْفِرْلَنَا رَبَّنَا ۚ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ 0

rabbanā 'alaika tawakkalnā wa ilaika anabnā wa ilaikal maṣīr, rabbanā lā taj'alnā fitnatallilladhīna kafarū waghfir lanā rabbanā innaka antal 'azīzul ḥakīm

Our Lord, inThee do we put our trust and to Thee do we turn *repentant*, and towards Thee is the *final* return. Our Lord, make us not a trial for those who disbelieve, and forgive us, our Lord; for Thou alone art the Mighty, the Wise. (60:5-6)

§

رَبَّنَآ اَتْمِمْ لَنَا نُوْرَنَا وَاغْفِرْلَنَا ۚ اِنَّكَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ 0

rabbanā atmim lanā nūranā waghfirlanā innaka 'alā kulli shai'in qadīr

Our Lord, perfect our light for us and forgive us; surely Thou hast power over all thing. (66:9)

§

رَبِّ اغْفِرْلِىْ وَلِوَالِدَىَّ وَلِمَنْ دَخَلَ بَيْتِىَ مُؤْمِنًا وَّلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ۭ وَلاَ تَزِدِ الظّٰلِمِيْنَ اِلاَّ تَبَارًا 0

rabbighfirlī wali wālidayya wa liman dakhala baitiya mu'minañwwa lil-mu'minīna wal-mu'mināti walā tazidizẓālimīna illā tabārā

My Lord, forgive me and my parents, and him who enters my house as a believer, and the believing men and the believing women; and increase Thou not the wrongdoers but in perdition.(71:29)